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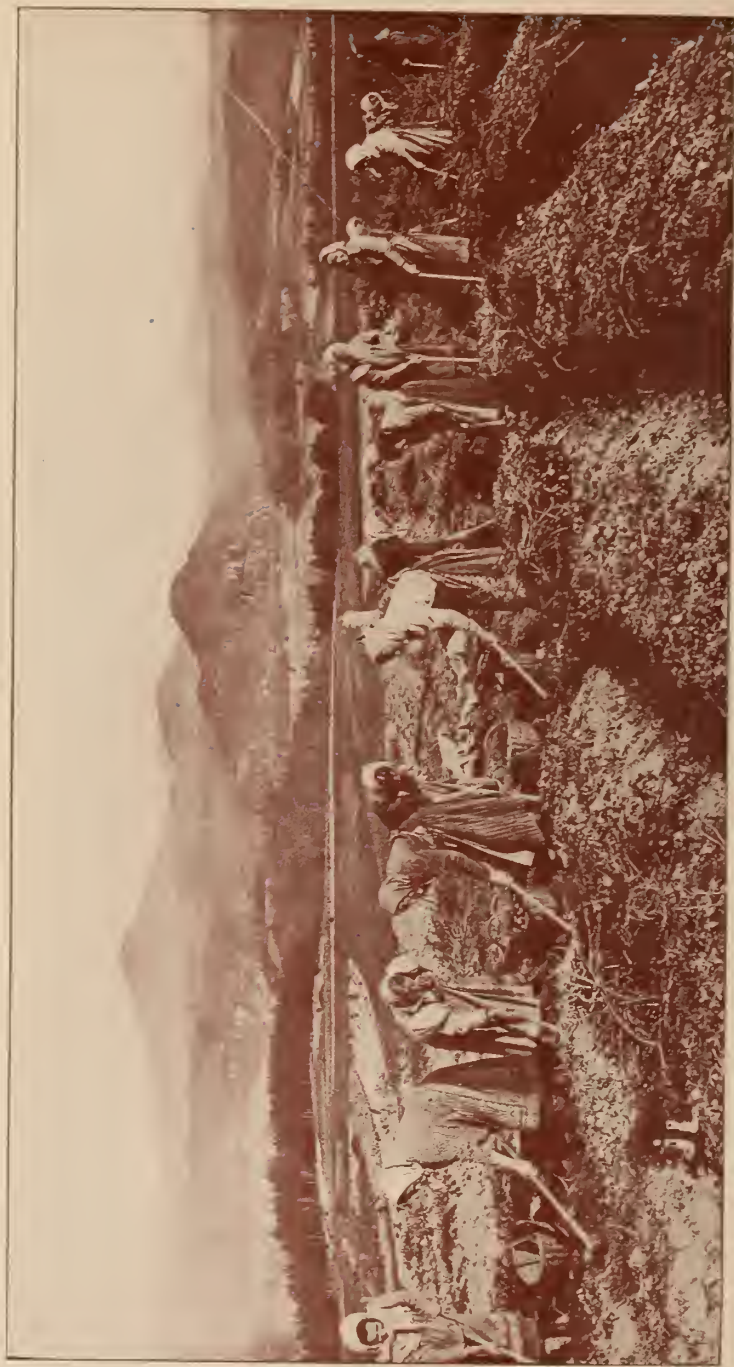




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FIELD WORKERS IN BOHEMIA. (See page 349.)



## A ONE-WEEK OCTOBER CAMPAIGN

BY MRS. CHARLES H. DANIELS

INTERDENOMINATIONAL—SIMULTANEOUS

*Every organization of the Board is summoned to bear a part! Unity of action means widespread success.*

The Central Committee on United Study, instigator of the Jubilee celebration, now calls upon all Woman's Foreign Missionary Boards to join in a week of concerted effort during the coming month of October. The general thought has been put before our readers already. Now it is time to consider details, to look over our resources and lay plans for action when the strategic week arrives. What week? Any week which suits best your own local environment, so that it falls within the month of October.

The Executive Committee of the Woman's Board has received from the Central Committee its outlined scheme for this October campaign and for a federation of all Boards. The latter idea was approved with some modifications looking toward simplicity in federation.

The suggestions for October were unreservedly and warmly endorsed. The Board in thus committing itself to this Simultaneous Effort, has committed also every Branch and each society in the Branches, both senior and junior. We believe all of you would have held up hands to express approval of this forward action.

One Branch, at its formal meeting in June, has already pledged its loyal support of this advance movement. Could we, any of us, wish to do otherwise than to avail ourselves of every possible advantage to enlarge our work? Would we deliberately throw to the winds advantages gained by the enthusiastic Jubilee gatherings?

*The time is ripe for Advance.*

Now, how can we make it?

Answer :—

Local Interdenominational Committees (Jubilee Committees, where available) in each city, town and village should meet at once, decide upon

a campaign week in October, best suited to all concerned in that particular locality, and then should together deliberate how best all can accomplish simultaneously the following results.

### *I. An Every-Woman-and-Child Canvass.*

Suggestions: The officers of each society, senior and junior, in every church, should spare no pains in choosing and appointing a committee of three, five, seven, as the case may require, to call upon all women, girls, children, *not already affiliated with the societies*, and to give them a cordial, tactful invitation to join these. If the president and secretary have previously done much of this, an *entirely new* Invitation Committee may be of advantage.

The members of such a committee should district their parish and be thoroughly ready to devote themselves, prayerfully, to the making of calls during the Campaign Week.

### *II. An Enlarged Subscription List.*

LIFE AND LIGHT for the women. *Everyland* for boys and girls. *Mission Dayspring* for younger children.

Suggestions: Another Committee. No, it will *not* be "just as well" to have the Invitation Committee do it all "in one fell swoop." Another committee to district the field, to take copies of LIFE AND LIGHT (borrow late numbers from subscribers, or secure from Board Rooms), leave them where it seems advisable, to be looked over for a day or two, call again, spare no pains in the Campaign Week to secure subscribers.

In a children's canvass we suggest that the committee make effort to get the two juvenile magazines *in numbers* into the Sunday school, *i. e.*, twenty-five or fifty copies of *Dayspring* into the Primary Department, at the expense of the school.

### *III. New Organizations in unorganized churches.*

Remember the ideal—an Auxiliary, a Junior Society, Mission Band, Cradle Roll, in each church!

Here is special opportunity for Branch officers to plan for meetings in such churches during that Campaign Week.

Suggestions: Engage your churches early, this one for a Monday meeting, that one for Tuesday, and so on. Divide your force, draw upon organized churches for their spare talent to help. Try to focus on *organization* the enthusiasm aroused.

At the end of the Campaign Week, report all returns promptly to your Branch Secretary who will report to Miss Stanwood, Home Secretary of the Board.



Lastly, but with especial emphasis, we ask that all these committees of every kind meet *weekly* in September and until the Campaign Week, for united prayer.

Just as the evangelist depends for his success upon preliminary prayer circles, so must we in this unusual effort. Prayer was the power in the Jubilee movement and will be in this.

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The Board has ready for use a fresh supply of leaflets, with special reference to the Campaign Week. A few words concerning these:

CAMPAIGN "Forward!" should be in the hands of every Branch and LITERATURE. local officer, the sooner, the better. It may enthuse and stimulate. Each president or chairman of a Foreign Missionary Department, might be helped by, "Reaching our Constituency." "Reasons," is adapted *only* for the woman not yet a member. It should be used freely by the Invitation Committees. *Do not make your calls without copies to leave with objectors.* "Aims," is a companion to "Reasons," calculated to give information in a condensed form and can also be used to advantage by the Invitation Committees.

There is also a class of leaflets much enriched by additions during the Jubilee year, which we commend to all callers and personal workers, because such stories and truths as they tell cannot fail to touch and stir hearts. We mention: "What One Woman Learned," "The Little Breeze and the Ray of Light," "Philanthropic Work in Japan," "The Uplift of Womanhood," "After the Jubilee, What?" "Putting First Things First," "Katharine's Stewardship."

Among the helps for program committees for the coming missionary study year is a series of leaflets designed to supplement the admirable

SIDELIGHTS ON book on Comparative Religions by Dr. Speer. "Women NEW TEXT-BOOK. under Hinduism," by Mrs. Joseph Cook, and "Gautama or Christ? a Study of Buddhism," by Bertha P. Reed, are now ready. Both Mrs. Cook and Miss Reed have wide knowledge of their subjects and have known from experience the conditions of women under these religions, so that what they have to say is of great value and interest. This is true also of the other leaflets of this series, soon to follow. One who is well fitted for such work has been asked to write from personal knowledge of "What Asiatic Christians Say of the non-Christian Religions," and Mrs. Amy Bridgman Cowles will show some "Flash Lights

on Fetishism" as she has seen the degrading effects of this lowest form of faith upon the Zulu women. Other leaflets on Confucianism, Mohammedanism, and allied topics will be ready in September. These will be uniform in style and size and will be sold for three cents each.

A companion set of small leaflets, giving examples of the folklore, or the tales commonly related by the professional story-tellers of the East, is also in preparation. It is the purpose of these to show the contrast between the silly and sometimes frightful superstitions of Oriental women and the sweet stories of the gospel. They will appeal especially to the mothers and teachers of little children, although of deep interest to all.

"When the Child of the Star Found Thatiah," by Hazel Banks Northrop, "What Radha Told Ruthbai" and "When Siddartha Came to Japan," by Jessie Kemp Hawkins, may be ordered at any time from Miss Hartshorn. Later, "Where the Hours Pass Slowly; Tales of the Harem," also by Mrs. Hawkins, and the folklore of China by Mrs. Harlan P. Beach will be added. The price for this set is five cents each.

"Among the Sikhs." We are fortunate also in being able to offer at this time a somewhat larger pamphlet, "Among the Sikhs," written by Miss Elizabeth S. Colton of Easthampton, Mass. Miss Colton is well known as a lecturer and writer on Oriental subjects. She is conversant with many Eastern languages, has lived in India and has had unusual opportunities of becoming acquainted with the followers of "the youngest of the non-Christian religions,—the Sikhs." This will be sold for five cents and will be among the most sought-for of the "Sidelights."

Another new leaflet, by Mrs. R. A. Hume, is "The Altruism of India's Women," showing the development of Hindu women under the Christian faith and also the stimulating effect even upon non-Christian women where the fruits of Christianity are observed by them. This leaflet is illustrated by pictures of some of the Hindu women who are doing this self-sacrificing work for their sisters, and is written in Mrs. Hume's charming way. It also sheds light on the text-book study.

"How To Use." It is a matter for congratulation that Mrs. Helen Barrett Montgomery has recovered from her recent illness and is able to prepare the "How to Use the Text-book," which is always so popular. This will be ready in early September. (Price ten cents.)

In connection with these helps *Life and Light* offers a set of programs by Mrs. Daniels, giving outlines for eight meetings, in connection with the study of *The Light of the World*. These will be full of suggestions, yet adaptable to small as well as large societies. The plan of study and

the initial program on Chapter I will be found under "Our Work at Home" in this number.

Other material helpful in carrying out these programs will be found from month to month in *Life and Light*. As part of the October Campaign work is to secure new subscriptions, advance lists of new subscribers will be eagerly welcomed by The Subscription Department, 704 Congregational House.

The new study book for the Juniors, written by John Merwin Hull, has the captivating title *Touring in the Gleam*. The Gleam is a "wonderful car," strong, comfortable, beautiful, and so swift that in it "you can go anywhere in the world just exactly as quick as thought." The five passengers in this car are Miss Helen Starr, the teacher, and Dick Bright, David Steadman, Nelly Gray and Grace Truhart. The car takes them to India and China, Japan and the Land of the Crescent, where they see the people, their temples and their worship. The many strange things which they hear and see make them realize why the people of these lands need the gospel story.

The little book promises interesting adventures for the boys and girls of the mission circles, as there is room enough for all who wish to go on the trips which the Gleam makes to the different parts of the world.

In the seventh and last chapter, the Gleam surprises the teacher and her pupils as they are preparing for a Christmas celebration, by bringing to them boys and girls from the mission lands who tell what they do at Christmas time in the mission schools, and then all join together in singing the song that Christians all round the world know so well,

"All hail the power of Jesus' name."

Stories illustrating the tour of the Gleam will be found in *The Mission Dayspring* (single subscriptions 20 cents a year). C. L. B.

Among the missionary visitors who have found, in every sense, a warm welcome at the Rooms the past few weeks have been Rev. and Mrs. MISSIONARY George P. Cowles from Adams, South Africa, Dr. Ruth P. PERSONALS. Hume, from Ahmednagar, and Dr. and Mrs. J. L. Fowle from Cesarea, Turkey. Dr. Fowle is now at the Battle Creek Sanitarium,—that refuge for so many weary missionaries. Miss Johanna Graf from Mardin arrived June 6th and is now with her friends in the West.

Side by side with the welcomes are the "God speeds" as the friends turn away from the home land and set sail for their different posts "on

the firing line." Among these are Rev. and Mrs. H. A. Neipp, returning to West Central Africa, Rev. and Mrs. Erwin bound for Cesarea, Turkey, Dr. and Mrs. Edward Riggs en route for Marsovan, Turkey, and Dr. and Mrs. C. E. Clark, who sailed earlier for Sivas.

Dr. Robert A. Hume sailed from San Francisco, July 5th, returning to India *via* Japan and China, leaving Mrs. Hume and the younger children in Springfield, where Dr. Ruth Hume will also make her headquarters during her furlough.

Miss Rachel North, formerly of Cesara, sailed from New York in May. Miss North goes now to Mardin, to continue her work as a trained nurse in connection with Dr. Thom's hospital.

Miss Isabelle Harley, a kindergarten teacher in Pawtucket, R. I., was commissioned for service under the American Board, in the Park Place A SIGNIFICANT Congregational Church of that city, Sunday afternoon, SERVICE. June 18th. Rev. J. J. Brokenshire, pastor of the church, conducted the service and the sermon was preached and the commission

bestowed by Rev. D. Brewer Eddy, associate secretary of the American Board.

Miss Lamson represented the Woman's Board, under whose special care Miss Harley goes to Turkey. Mrs. Henry W. Wilkinson, the president of the Rhode Island Branch, spoke of the missionaries who have already gone to the foreign field from this state, and welcomed this new daughter of the Branch.

Miss Harley goes to fill the vacant place of kindergarten teacher in Harpoot, and plans to sail August 12th. Friends here and there are rejoicing in the accession of one so well fitted in every way for the work to which she has given herself.



ISABELLE HARLEY

The Misses Baldwin, so well known for their labor of love during twelve self-denying years on Truk, have now signified their willingness to STRONG HELPERS return to the Islands,—this time to take up work in FOR KUSAIE. connection with our girls' school on Kusaie. These sisters go at their own charges and are peculiarly needed at this outpost

mission station just now, as Miss Olin has been seriously ill, and sorely needs her furlough and medical aid. Those who have met Miss Baldwin and Miss Jane will rejoice at the prospect of such strong, faithful helpers for the school in its critical time.



EASTERN WOMEN IN A WESTERN LAND

The many summer schools and conferences are in full progress,—some of them already over. One of the most fruitful and inspiring of these

THE STUDENT was the Student Conference at Silver Bay, June 20-30.

CONFERENCE. Miss Calder, who always represents the Woman's Board at this conference, and who this year taught a Mission Study Class of fifty-three, using *Western Women in Eastern Lands* as a text-book, says of this conference:—

The many Eastern women in our Western land were brought strikingly before our eyes at Silver Bay this year as we saw twenty-seven Oriental

students mingling with the nearly six hundred American college women in classes, platform meetings and on the campus. As you look into the faces of these splendid representatives of our Christian schools in the Orient surely you will feel a thrill for the victory that has been accomplished by "Western women in Eastern lands" over the forces binding down and enslaving womanhood in non-lands. Fourteen Japanese, nine Chinese, one Burmese, one East Indian, one Porto Rican and one Mexican, representing Wellesley, Bryn Mawr, Syracuse Teachers' College, Wells, and other institutions were the guests of this conference while other Oriental students will attend conferences in other sections of the United States. Most of them received their preliminary training in mission schools and practically all of them are Christians. During the ten days at Silver Bay they have come closer to their fellow country women, thereby strengthening their patriotic ideals, closer to the young women from other Oriental countries, thereby forging new links in the chain that is to bind us in "one great fellowship of love," and closer to the students in this land who by this fellowship are learning that we are "children all of one great Father."

While the awakening life in the Orient is calling loudly for the services of such young women as these it rests with us to determine whether they shall take back with them our best. Many of these young women expressed their feeling of loneliness and their longing to see more of Christian homes. Let us open our hearts and our homes to them and thus share in the work which must eventually rest upon them in their home lands beyond the seas.

During the months of May and June quite a number of the Branches close their fiscal year and hold their annual meetings. It would be

BRANCH TREASURIES. pleasant to report all these meetings,—always centers of power,—but as space does not permit that. it will be of interest to give the amount contributed by each Branch during its year. It should be borne in mind, however, that the territory covered by these Branches differs greatly in extent,—Essex North Branch, for example consisting of part of one Massachusetts county, while the New York Branch covers the whole Empire State. Even the number of societies does not afford an accurate standard of comparison, but, noting these conditions, facts of importance are shown in the tabulated statement given on next page.

Branch.	For Regular Work.	For Buildings.	For Specials.	Total.	No. Aux. Societies.
Berkshire	\$4,317.49	—	\$51.00	\$4,368.49	31
Eastern Connecticut	4,578.58	\$105.75	5.09	4,689.42	68
Eastern Maine	994.78	1.25	58.37	1,054.40	37
Essex North	932.43	—	—	932.43	39
Franklin County	2,129.83	142.52	23.00	2,295.35	22
New Haven	15,610.90	3,125.36	118.50	18,854.76	237
New York	10,533.65	4,022.37	750.65	15,306.67	177
Western Maine	2,924.24	—	62.00	2,986.24	63

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 13 TO JUNE 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$11,402.99	\$3,917.46	\$533.14	\$ 269.08	\$16,122.67
1911	15,963.88	1,278.54	460.00	2,586.46	20,288.88
Gain	4,560.89			2,317.38	4,166.21
Loss		2,638.92	73.14		

FOR EIGHT MONTHS TO JUNE 18, 1911

1910	73,650.68	11,823.16	2,247.95	37,644.61	125,366.40
1911	74,388.12	26,797.94	1,621.98	16,886.59	119,694.63
Gain	737.44	14,974.78			
Loss			625.97	20,758.02	5,671.77

## AN OPEN LETTER TO THE LIGHTHOUSE LADY

"I know a lady—no, I do not know  
 Her face, her voice; I do not know her name;  
 And yet such sudden, subtle knowledge came  
 To me one day, that I am slow  
 To think that if I met her I should go  
 Amiss in greeting her . . . .  
 I bless thee, Lady whom I do not know!"

H. H.

DEAR UNKNOWN FRIEND:—

Many times, during the past six years, I have longed to tell you that your message has given me great help and comfort. It was a real inspiration that made you put into words the prayer and the promise and send them to me.

Did you understand the feeling of hopeless failure that often comes over one who tries to give a public message? Did you know how the burning thoughts that crowd the mind come forth in feeble and inexpressive words; how the precious moments fly—have passed—and there seems to have been no response “nor any that regarded”? Did you comprehend how seldom the satisfying word of appreciation is spoken?

There are those who crowd around; the dear loyal friends who would like anything one said, the children who “wonder what a missionary is like,” the sweet young girls who are “glad she isn’t like a missionary,” the literary lady who is rejoiced that she quoted Browning, the housewife who is interested in the cooking utensils of the native women, the professor of anthropology who inquires more particularly,

“Why the Indians wore rings  
In their red, aboriginal noses.”

All have “enjoyed” the utterance, there is generous praise, and if one were addressing an Art Club, it would be more than enough; but for the faithful missionary there must be nights when the words of the prophet sound in her ears: “Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, for they hear thy words but they do them not.”

You have not forgotten that day and hour; the historic church crowded to overflowing; the intensity of the closing hours after the many noble and brave utterances of those who plead for the work so near their hearts. The world seemed so wide, the need so appalling, the arguments of others so strong, could I dare to ask for a share of the sum so pitifully small in comparison with the demands upon it? Yet I knew of the struggles of the dear Mexican workers, the sacrifice of many, the faithfulness of others, the desperate need, the glorious possibilities of the future, and with faintness of heart I “dared” to ask the tired hearers to take another burden upon them and to give yet again—their prayers, their money, themselves, to my own Mexico, “the land of to-morrow.”

It was days later that you sent the message, long enough to show that it was not given upon the impulse of the moment. The card is before me as I write. It has stood upon my desk for many a long day. It is the picture of the tall lighthouse upon Minot Ledge, and under it, in clear, beautiful printing, are the words: “God make my life a living light. I heard your address at Park Street, and *I will remember Mexico.*”

Dear Lady of the Lighthouse, I have wondered many times just how you have remembered Mexico. Whenever a rare, sweet blessing has



come to us here, I have thought gratefully, "She has not forgotten yet," and I have thanked God for you.

There have been times when everything has gone smoothly, when the people have been responsive, when grateful words have made the hard work easy, when unexpected joys have brightened the day. Sometimes loving letters have brought cheer, or we have been delivered from danger; and at evening, when I wondered at my gladness of heart, the thought has come each time, as a fresh surprise: It must be that the Lighthouse Lady has "remembered Mexico" this day, and the happy day has been made more blessed because of the prayer and its answer.

There have been good gifts coming to us in these years, gifts from strangers, unexpected tokens of an interest that we had not known to have been awakened, gifts that have come just at the moment in which they were most needed.

Did you send them, kind Lady of the Lighthouse? Is it true that you have the power to give of your wealth and that you have found pleasure in sending a generous share to Mexico? Somehow I feel that this is not so, but that you have prayed and worked and stirred others to give; that it is through you that some of God's people have found the right use of their money and that both they and you will share in the blessing. This would be a beautiful way to "remember Mexico," and I am sure that you have done it.

There is yet another thing that I asked that day. It was for one to give her own self to this field, to give youth and strength to help the weary workers in Mexico, to come with new plans and methods, with an earnest purpose to give an inspiration to the young girls whose lives have been



MINOT'S LEDGE LIGHTHOUSE

so barren, who do not know the joyous possibilities of a Christian education. I had seen college girls touched by appeals from the East, lands of mystery and romance and of fearful need, but none offered themselves for the nearer work in Mexico, for the country just over the border, so near that it can be touched by a rifle shot, and yet too far away for many to enter for love of souls in darkness.

But one day there came a letter telling us that a young woman was coming, and before we realized it, she was here. "Out of the West" she sprang suddenly, prepared for the work by quiet years of training in a Christian college, with a strong body and an earnest and steadfast spirit, ready to take her place in the ranks and adopt the red, white and green banner for her own.

She did not wonder where she "belonged." The temple bells of Mandelay did not call her, nor did she seek "a cycle of Cathay." Straight to Guadalajara, the "Pearl of the West" she came, sent directly to us in answer to your prayer, my faithful Lighthouse Lady. You could not come yourself, because the Lord's hand kept you for other service, but you "remembered" to ask that he would give us the worker who should be fitted for this field. She will do your work, she is your messenger—and his.

Are you not glad, dear Lady? I know not where you may be to-day. If you have already crossed the Bar and met the Pilot face to face, you will not need this message. Among the cloud of witnesses you stand, joyfully waiting the little moment before the final triumph of the Kingdom.

And if you are on the earth, "remembering" still, rising above your own limitations and trials, giving whatever you may have of strength, or beauty, or talent to the Master's service, this letter may give you new courage. "How far a little candle sheds its beams!" exclaimed Portia in old Belmont, but yours are ideals of the twentieth century. You have prayed to be a "living light." Your aspiration has been to light the dark waters of doubt and superstition, to send a gleam across the wave that washes the shores of our fair land, now rent by storm and strife, but working toward a true ideal of liberty. Now is the hour of greatest peril and of most blessed opportunity. If there were need six years ago, there is six times more to-day. We must have more prayer, more money and more workers *now*.

To you I send this letter, and I leave it open that others may know the way to give a true inspiration to a missionary. Your prayers were

answered, but the end is not yet. Keep on praying, and call all the "careless daughters" to mount with you into the lighthouse tower to keep burning the precious Torch that shall guide men through the dark waters into the safe harbor where forever shines *The Light of the World*.

Most gratefully yours,

SARA B. HOWLAND.

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## AN OLD BELIEVER IN BOHEMIA

BY MRS. J. S. PORTER

Rev. and Mrs. John S. Porter of Austria are now on their furlough in this country. This story of an old saint in their mission is taken from Mrs. Porter's journal of last year.

X. is a wonderfully interesting old Bohemian city. There is a castle, gateways where once was the city wall, towers, a winding river, and ancient houses built into, and onto, the steep hillsides. There are streets from which one must hurry to let a team pass through and alleys so narrow, an open umbrella would hardly find passage in places.

Some time ago I spent a few days of summer outing in X. One morning my hostess was drawn on by sundry questionings to tell about herself. "I am sixty-seven years old," said she. "Three years more and I will be seventy. But the Lord cares for me. The neighbors smile and say: 'Aunt Hannah, when the summer comes, flies all over the woods.' I pick wild strawberries and raspberries, huckleberries, wild cranberries and mushrooms. But they do not grow in the woods around here. I must get up in the morning at three o'clock and walk on and on, sometimes three or more hours away. The dew is on the ground and my feet and clothes are wet, sometimes, to the knees but the birds are all singing; everything is bright and fresh and I love to be away from people; where are only the things which God has made. Sometimes, when very far from home, I stay at a farmhouse over night, but usually I return in the afternoon, pick over the berries and carry them to market ready to sell the next day. When mushrooms grow, I have made as much as a *gulden* (forty cents) a day but that rarely happens. The money I earn in the summer keeps me through the winter. When it grows cold and there is nothing in the woods to pick, I take my ax and dig and chop out roots of trees which have been cut down. These I bring home in the big basket on my back for winter firewood.

"Yes! sometimes it goes a bit hard," she admitted. "Once I was sick

and needed medicine which cost a crown (twenty cents). I had only eighty *hellas* (sixteen cents) but Colporter V. came down and gave me five crowns from the Y. church and the rest of the money for the medicine. That lasted me till spring for I lived on tea made from these dried linden blossoms" (taking down a bag of them from the cupboard to show me) "and a bit of bread now and then. Ah! but you know I was sick and couldn't eat much.

"Once I went to the town for aid (as, being a widow for twenty-nine years, I had a right to do) but my name was 'black-marked.' 'You have deserted the Roman Catholic Church,' they said, 'and those of your own faith must care for you.' However, it goes well with me; for somehow, I have always just enough to carry me through and, if I should be taken very sick, I can go to the hospital. They could not deny me that.

"Mother was a widow with ten children, the village midwife and a very religious woman. She taught us children to be obedient and from her I got the seed in my heart. From a distant relative whose brother was a priest, there came down to her a very old Douay Bible. The covers were defaced and some of the printing was so faint, one could not read it. There were pictures of 'the way of the cross' in it and printed comments and explanations on the margins; but the reading was much the same as in our Bohemian Kralicka Bible. When we got to quarreling, mother would say: 'Children, the Word of God does not allow this. It says, when one smites, turn the other cheek.' Again she would say: 'The Roman Catholic religion cannot be the true faith. There is nothing in the Word of God about paying homage to the Virgin Mary as "Mother of God." nor to the saints.'

"After some time I was married and settled here in X. but for a few years only; my husband died and I was left a widow with three children. I was always hungering to know what to do and how to know God; but I had no Bible. Mother died and the one she had disappeared. My sister and I longed for a Bible, and sister even asked a priest if he couldn't get us one but, although he promised, he never did. One day my nephew came home from his work and said: 'There is a man down at the factory, whom I think has the true religion. When he thought he was all alone to-day, he kneeled to pray and we caught him at it; but, when we laughed, he didn't get angry, and he told us about a book he has. I think he is the one to help you.' We asked the young man to come to us and how well I remember that first night; how he read about Jacob wrestling with the angel. When he came again, he asked if we

remembered what he had read before. 'Oh, yes!' I told him, 'and if I could only find the Lord Jesus, just as Jacob clung to the angel would I cling to him and I would never let him go.' It was not long before the Lord found me. I had the witness in my soul that I belonged to Him. I left the Roman Catholic Church and, although persecutions came thick and fast, I never let go.

"After I left the church, I expected the priest would come to see me and one day, sure enough, he did. Now it happened that I used to know that priest when he was a boy. Our mothers were friends and when he came into the village on his way to school, he often left his bag at our house and sometimes mother gave him something to eat. Just as soon as he opened the door, in spite of the years, he knew me.

"*'Pozdrav Pan Buh! Krajanko!'* (The Lord God greet thee, fellow countrywoman!) said he. 'Why! Why! You are my fellow countrywoman! I have made a mistake and come to the wrong house. You cannot be the one of whom I have heard and whom I seek.' 'But I am that very one,' I told him as I invited him in.

"'Sorry! So sorry!' said he, 'for what is this I hear about you? And how is this?' (clapping his hands and turning his body as he looked slowly around the room in astonishment). 'Not a picture of the Virgin nor of the saints! Not even a crucifix!'

"'No!' I told him. 'Only the Word of God.' (There were two mottoes hanging on the walls.)

"'And what is this new faith of yours?' he inquired. And I believe the Holy Spirit put the words of reply into my mouth for I never could have thought of them myself.

"'I believe, according to the Word of God, that Jesus is my Saviour and that there is salvation only through him,' said I.

"'Right! Right! but how about the Virgin Mary?'

"'All honor to her!' I replied, 'but, according to the Bible, I cannot believe she is all powerful.'

"'Neither do I. But the people! I am the shepherd and if I should say that, the flock would run away from me. But what do your people call themselves?'

"'They call themselves brethren; and the church, the family of believers,' I told him.

"'Like the Hussites?' asked the priest.

"'It might be,' I answered; for I remembered the Hussite army believed after that sort.

“‘Well!’ said the priest, ‘you are a true Christian. But you should keep these things to yourself. And you didn’t need to talk with those Y. people. You should have come to me alone.’ And so he left; but he told the owner of the house not to bother me, but to look to it sharp that nobody came to my dwelling.”

Now it was interesting to see, as well as hear, this dear old woman, with her kindly, wrinkled face, as she talked to me. She wore a patched, white apron and a yellow and blue kerchief over her head. In her earnestness, she stood directly in front of me and, unconsciously, took off the good-natured priest to perfection. The next-door neighbor came in remarking that she “‘heard voices.’” and “‘thought a crowd of people’” must be with us.

There was more to the story. Once she sold her shawl to buy a large-print New Testament. Preacher Ch., coming to visit her, held a little meeting at which she, her sister and her sister’s son were the only ones present. But he was arrested, imprisoned over night, and the next day it came out in the paper that she had sheltered a swindler, seeking to rob the people. However, she was like the candle on the candlestick. She could not keep her new-found riches to herself, therefore she was warned out of house after house until she found this tenement where the owner is a friend. Her son cast her off but others of her friends and relatives, one after another, sought the Lord, and these converts compose almost entirely the little company of believers. One is reminded of the words “‘The church which is in her house.’”

One day my hostess and I “‘did’” the X. castle together, even to the dungeons with their horrible memories of the Hussite wars. As we passed from one room to another, each with its rich furniture, pictures and beautiful china, an expression of weariness and even disgust was increasingly evident upon her features. It was such a contrast to her little kitchen with its bare floor which she could rub and scrub to her heart’s content. Z., a still more ancient castle, was not so bad. “‘It was simpler and not so much parade,’” she thought, but her eyes had become somewhat accustomed to the richness and she did not realize that some of the ancient, exquisitely carved furniture, and other antiquities, with their historical associations, were well-nigh priceless.

A day or two after this we called at a big house on the market place. The corridors and high-ceiled rooms she did not like. They seemed of a piece with the castles; depressing in effect. The conversation turning on heaven and the mansions preparing, she remarked that she didn’t

really know,—she wondered if she could “feel at home in a palace even in heaven.” We tried to assure her that in the place our Lord is preparing for her, she will find that which will more than make up for the spotless little kitchen, the woods and the huckleberries she has so loved here on earth.

I have been thinking of some lovely Christian women in another land to whom many years have brought wealth of opportunity, experience and service; and a horizon as wide as the world itself. Would they think this woman’s life “cribbed, cabined and confined,” I wonder? Perhaps; but she is walking the “narrow way” and it reaches high. She knows God. She walks with Him. And when our Lord comes to reward his servants, to her I think he will say: “Well done, good and faithful servant: thou hast been faithful over a few things; enter thou into the joy of thy Lord.”

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## VISITING IN HINDU HOMES

BY MRS. J. P. JONES

Dr. and Mrs. Jones have recently returned to Pasumalai, Madura Mission, after a furlough in this country. Mrs. Jones’ account of the work in which she is so fully engaged, will be found of real interest.

Since returning from the home land, we have settled back into the life and work of the years past. Our chief interest is with the seminary students, their families, and the Christian community in which we live. This morning we stood together around a little grave. This evening we are to celebrate our church anniversary. And in the bonds of sorrow and of joy, we grow more closely united with our people.

But we have lines of work outside this community. Now, before the hill season, and after the harvests are in, is a good time to visit the Hindu homes where the two Bible women are at work every day.

Last week I went to a village off the main road. I took a single bullock cart, put in pillows and cushions and had a very comfortable ride. In no other way could I cross the water courses and channel. The Bible woman tucks up her cloth and wades through, but that does not suit me so well. The village was full, and the houses literally running over with signs of prosperity. The water that comes to them plentifully from our great Periar irrigation scheme has made this a rich village. Bags of grain were stored in the houses, and mountains of straw rose between and above the thatched roofs. Paddy (the unhusked rice) was spread here and there in the sun to

dry, and the people were all busy in taking care of their stores. Most of the women that study here are beginners, and the first reading book is not very inspiring. One woman embraced my feet and besought me to pay her son's school fees. Another was too troubled about the little crowd that followed us to give much attention to our message. Another brought me an offering of milk in a brass pot, into which she stirred brown sugar with her fingers. I assured her it was not "my custom" to take anything at that hour of the day, and she was only half satisfied. She would have been less so if I had touched my lips to the cup instead of pouring the milk down my



HINDU BOYS WITH THEIR MOTHERS

throat, which is not one of my accomplishments. Two women showed a deep interest in the Bible verses they repeated, and said over and over the words of a short prayer, "O Lord Jesus make my heart clean and pure."

I spent a few moments in the village school. We have there a very wide-awake teacher, and his little room was crowded with boys, while a few girls were in the corner. He has a museum on a few shelves and has interested the children in adding to it. There were rows of discarded match boxes, each holding some kind of seed grain. He had a school garden, and now that the dry weather has put an end to that, has a few pots of plants. On the mud wall are such maps and pictures as he could get hold of, and I felt that he had done well.



Those Hindu boys have daily Bible lessons and repeated texts and sang a song for me. They felt a personal friendly interest in my coming, and all swarmed out to help my cart across the "river," as they call the water channel. As the Bible women and I came home in the golden sunset, we passed the Bull Hill and the big tank and around to the green southern slope of the Cow Hill where the mission compound is situated. Yesterday I went with the other Bible woman to the village called "The Holy Heavenly Rock" from the sacred hill behind it. One of the great festivals of the year took place three days ago, and all along the road were signs of it.

At frequent intervals are porches where the gods rest on their journeys. Incidentally, the people do so also, and each has been temporarily enlarged by mats and palm leaves which were being taken down. Then we met a number of yellow clad gentry who had probably lingered to clean out the rice pots and finish the food.

The yellow cloths indicate the religious beggars who are always the earliest and the latest at these feasts. The fields along the way were green with young rice and the water sparkled in the little channel from the tank. These fields give two harvests a year, but there is short time between the gathering and the planting. This is the village of the peacock. Stone peacocks are on every street so that should Subramanian the god of the temple wish to go out, he can always find his favorite steed at hand. Just at the corner where one turns to go to the mission school the Bible woman, "Light of Wisdom," was waiting with her blue cloth drawn over her head. She had been at work all day and was now waiting for me.

A folding chair is part of my outfit but it was not needed at the first house where a much nicer one was ready for me. The people here were new to me and I wondered at their great friendliness. One beautiful daughter brought a wreath of jasmine flowers mixed with a fragrant gray-green leaf and put it around my neck. Then the mother told me that they had lately come from Madura, where the daughters attended one of the Hindu girls' schools. She told me too, of a time of pain and peril when the mission mother came to her. "She sat beside me and soon all was well." So we were friends at once. An older daughter, a plump matron decked with jewels and a fat boy baby sat by while her younger sister read the eighth chapter of Luke, and then we talked about his mighty work and his blessed words.

Miracles have not lost their value as proofs of his power among these people, and soon the older sister joined in and wanted herself to read a chapter. "My son is very troublesome, he may not allow me to read," but

he was obliging and good, and the mother read of the feeding of the five thousand, and we talked of the wonder of it. These women had some idea of prayer and of the present Christ in their hearts and home, and they repeated Bible verses until I had to tell them to stop.

The next house was a familiar one and there were women whom I knew.



AN INDIAN MADONNA

Bags of grain and red peppers were piled up in the first room, so we went into the little veranda opening toward the courtyard in the rear. A pair of oxen were eating their straw close by, a little kid was tied near my feet, and the old white-haired grandfather and grandmother gave me friendly greeting and sat to hear what should be said. The beautiful woman, wife of the grandson who seems to be the real head of the house, had a treasure to

show me. It was a fine boy baby, a year and a half old. He was not at all afraid of me but jingled my keys in friendly fashion and we were at once on the best of terms. The young mother and her sister took turns in reading from the tenth chapter of John, and had a store of Bible stories and verses to repeat. A married sister came from a near house with several children clinging to her. She was a former pupil but has been growing blind for the past year and cannot see to read. I told her I would give her a letter to our doctor who could probably tell whether anything can be done for her, but the thought of going away from home, and to a hospital, seemed worse to her than the prospect of blindness. She will think it over and perhaps some day will ask for the letter. In both of these houses they wanted to sing to me and sang our Christian hymns. It was a pleasure to hear from them, "Jesus loves—Jesus loves. What a wonderful thing Jesus loves me."

In visiting these homes we do feel that the friendliness is not only for ourselves, but that the Lord of our life has a place in these darkened homes and hearts, and we ask from our friends at home their prayer and interest in these women.

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## MISSIONARY LETTERS

### INDIA

Mrs. L. S. Gates writes from Sholapur:—

Some months ago three people stood up for baptism. Two were most interesting as having a little story connected with them. The man had become interested through one of our Christian catechists, and he often called him to his house to talk with him. He had been separated from his wife for a year, and did not expect she would come back to him, but one day he came with the joyful tidings that she had appeared to him as he came out from an eating house one day. She had come all the way from her village, a long distance off, to see if she could find her husband. We all felt rejoiced, and I at once sent a Bible woman to her to teach her. After some few weeks the man asked for baptism, and said his wife was also ready to come. They were examined one Sabbath morning. The woman appeared remarkably intelligent, and we were so pleased with her behavior. When the pastor asked her what she would do if neighbors began to taunt her for becoming a Christian, she replied it would make

no difference. If her husband should jump into a well, she would jump in after him, and she was convinced that he was doing right in changing his religion, and she wished to come with him. That afternoon she was even willing to sit on the front seat, and stood up beside him to receive baptism. The two men were baptized, but as the pastor approached the woman with the basin in hand, she put up her hands, and said "I do not want." Of course nothing could be done, and she was told to go and sit down. She waited in church till service was over, and then the pastor and others tried to talk with her, but she was firm, that she would not be a Christian. She said, "I will not take these new clothes my husband got for me to wear to-day." She followed the party to the house where he was living, and there in the street, she stood, and asked her husband to bring out her old clothes. She said if she even went into his house she would be defiled, so he brought her things out to her, and changing her garments right out in the street, she went off. The husband has tried to see her several times, but the brother-in-law stands between and insists that she is not in his house, but we are sure she is there. We feel sorry, for she seemed an unusually bright prepossessing woman, and was learning well.

Plague is very bad in Sholapur, and nearly the whole great town has been vacated, for the people have learned that when rats have begun to fall, plague is near, and they leave. Some having plague have come out into huts, and so have spread the plague far and wide. Up to the present no one among our Christians has taken the plague and it is a standing object lesson to the people, who wonder how it is they are exempt, and say "Your God is the only true God. He it is who preserves you from the plague." People have come and put up their little huts all about near where our people live—even building lean-tos against our houses. We cannot but be anxious, and feel like praising God at the close of each day as it passes, because no one as yet has been taken ill. It is an anxious time, with people dying all about, and rats fleeing from place to place.

Many of the Mohammedans are still in the town. They say, "If it has come our turn to die, we shall die anyway, and what is the use of making ourselves uncomfortable staying out in the cold in huts." So they stay and die. I think there has been a much larger mortality among Mohammedans than among Hindus. A good many of the little girls in one of my schools have died. One little girl of about seven is alive alone out of a family of thirteen,—grandparents and all have died. I offered to take a little babe who was born as his father was being taken out to

burial,—the mother died the next day,—but the unfeeling neighbors said, “God has taken the father and mother, he does not expect the child to live, why should any one try to keep it alive,” and I was not allowed to take her. We have had many children brought to us within the past few months. Some from the highest families. We have let it be known that we are willing to take such castaways. Miss Fulcher, an English missionary, takes the girls, and I have made up my mind that the boys need to be saved too, and so have taken several. I need funds to keep them, and trust that some who hear of these dear little waifs will be glad to adopt them.

Some time ago, the head mistress in the kindergarten died—a young woman of great promise, and so very helpful in every way. She was a sweet, trusting Christian, and her going has been a sad loss to our community. She seemed to have a premonition that she would not be with us long. While quite well, Miss Harding said to her, “What shall I do, Shewantibai, if anything happens to you?” She spoke up brightly, and said, “There is my cousin who is more like me than any one else, and she has studied in the kindergarten; she will be the best one for you,” and three days later she was buried. Just at that time, Miss Harding, the head of the kindergarten, was called away to be with her mother at Ahmednagar, who was left alone by the sudden and severe illness of her son-in-law, who had to be taken away at once to a hospital far away for treatment. It was a terrible blow all around, and what could be done with the kindergarten, and the promising training class, was a problem. Just a day or two before, I had written to some one that I had been very weary, but had a few days of fine rest, and now I felt sure the Lord was getting me ready for extra work, I wondered what it would be. I at once offered my services for the kindergarten, as it seemed the only thing to be done. All my Hindu schools but one are closed, on account of the plague. My Bible women could not go about in the city, so I made arrangements that they should go with two helpers, and taking tents, should go about in the villages. I am glad that I could step into the gap. It is usually my sphere to jump into any gap that is caused in the work, and as I have had to do every kind of work, it is easy for me, where it might be a task for another.

Remember us often, will you not, in your prayers for the spread of the kingdom all over the world.

## THE PARSEE LADY

BY DR. JULIA BISSELL

THERE is perhaps no one subject that touches India or India's interests in as many vital points or that has been oftener referred to and dwelt upon than this of the Women of India. However, in the face of this fact, and in the hope of perhaps presenting this in a new light and of finding some few points that are yet worthy of our attention, in spite of what has been heard and read, one may turn to these women of India once more in true sympathy and with a desire to forward their highest interests. They may best be met in types or groups. Buddha, it is said, when a candidate for the Buddhahood was promised deliverance from those curses—that he should never be born as vermin, in his transmigrations, never be born in hell and never as a woman! Thus did the founder of Buddhism estimate her who was his mother! Manu, oft-quoted, affirms, "Women have no business with the text of the sacred book." We wish these two worthies in their transmigrations, if there have been any, may be born into the twentieth century, into some progressive modern youth or reformer or "new woman," and recant, after fresh observations have been made, these severe animadversions on women! One type that might induce them to revise their opinions, is seen in our Parsee sisters, so often and in so charming a manner hostesses and guests, in India. "It is simply trifling to speak of being entertained in fine Persian (Parsee) homes," as types of Indian ladies' homes. "The Parsees are absolutely distinct." "There is obviously no analogy between their case," says an Indian Census Report, "and that of a vast and heterogeneous population that has grown up within the country."

It is many years since the Parsee youths started to seek in England the Western atmosphere as an essential element to be added to the Western education that has been bestowed in India with its Oriental environment. More than one such student has, as in 1899 did Mr. P. P. Paranjpe, been to Cambridge and won the distinction of Senior Wrangler. This travel and study in England must have its impress on the sect as a whole. There are no India-born ladies, as a truth, not European and not Christian believers, who have a higher, better stand or who appear in the community at large more as ladies, externally, or show more refinement than these same Parsee ladies. These know no zenana seclusion or exclusion whatever. In the cities and towns, at the resorts in the mountains, when possessed of wealth—and this is often the case, these ladies may be seen

driving with their fathers and brothers, rather anxious than otherwise to be seen and have it noted that this freedom was permitted. They may meet and have tea with European ladies with no fear of losing caste, or of being regarded as defiled. In the homes one does ordinarily find them in apartments by themselves, yet even then the zenana system does not prevail. These ladies are pleased to be in European society and when admitted appear modest and self-possessed. Many have shown true public spirit.

One of the first names one hears in Bombay, if bent on sight-seeing, is that of "Bai Motlibai Wadia," whose name has been given to a hospital, or rather to the maternity wards of a general hospital, the Jam-sitju Jeebhaj, one of the best in India. It is rare to find the name of an India-born lady so honored as it is very rarely the honor deserved. This same name has in more recent years been given to an orphanage of the American Board in Parel, Bombay, by a descendant of the noble lady. The Hon. Mr. Nonowju Manukju Wadia is a distinguished gentleman, known throughout Western India. These ladies of the Parsee community, so far as faith and life are seen, retain the Parsee belief and expect to be removed at death to the Towers of Silence, there to have the vultures accomplish their hideous task.

Born in 1811, by the high position of her family and her own natural ability and business talents, Bai Motlibai added to the wealth unlimited from her husband, whose death left her a widow at twenty-six, till she became a millionaire. In this respect she is perhaps first in India—first to win that distinction. This afforded a rare instance of an India-born lady who conducted her affairs with industry, thrift and success. Her time was devoted to the care of the property of the deceased, and this involved extensive business enterprise. The money was invested wisely and honestly and best returns were secured. Besides this she "followed after righteousness," "though rich in this present world was not high-minded," ministered to others, added to faith, knowledge and temperance, and now though dead, yet ministereth to the saints of her faith and of other faiths.

In another hospital in that same city, Miss Cama, M.D., was appointed on the staff—the Cama Hospital for Women—to be on duty in the dispensary first and then to serve in the wards. She has been modest, reserved, refined, efficient and approved by those who met her when on or off duty, and had her own private office for patients besides.

Mrs. Coneasju Jehangir, another lady of a well-known family, not many years ago—1903—delivered an address to a London audience on “Hindu Women,” their status, and traditions, and the following comment appeared not many months after in *Progress*, an Indian magazine: “As far as personal knowledge goes, Mrs. Coneasju Jehangir’s family lives in thorough European style, visiting and receiving visitors, giving and attending parties.” This is quoted as evidence that this lady conforms to Western ways in her home, and is thereby not in any sense outside the pale of her own circles.



HINDU AND PARSEE LADIES, AHMEDNAGAR

In Grant Medical College, under government patronage, Bombay, there is many a Parsee lady who is studying medicine, is admitted to all lectures and exercises for students, is in and out of the hospital wards for bedside instruction, in the amphitheatre for operations, in the laboratories, wins respect and admiration and distinction and a degree and license to practice medicine. Others, several every year, win the University degrees bestowed on students.



It is also well known that Miss Sorabji was admitted to the bar in North India. In 1903 she wrote to an Indian magazine a paper on the merits of and in defense of Fergusson College in Poona and its founders the Hindu Educational Brotherhood. The paper, or letter, did credit to its writer. There is no doubt that many of these ladies acquire the English language better than many Europeans acquire the Indian vernaculars.

In the homes of these same Parsee ladies, the table, furniture, the ordering of their family life and daily routine many customs may yet be seen that to a European seem a disadvantage. Many of these will be seen to be on the side of economy, not a reprehensible item, indeed rather desirable. In the eyes of the India-born, Europeans do not realize what economy means. The floors in Parsee homes are not heavily matted or covered, there is less and cheaper furniture, fewer framed views on the walls, less bric-a-brac, less books and magazines. Many Parsee ladies write, yet it is not a daily occurrence with them as with Europeans. Few if any acquire any Indian dialect other than their ancient Persian or their modern Gujerati. Few of these students elect Sanscrit in the universities. This is intentional, for they have no taste for the vernaculars, feel their tongue far above any other, and make no attempt to learn any other. Of European languages, French is most popular next to English. The Parsee has little sympathy on the whole with the Hindu.

At many public entertainments in the chief cities, such as concerts, lectures, any public exercises, whether free or not, one sees many of these ladies more in the aggregate than of any other type of Eastern-born ladies, and they are a distinct ornament to the audience, and a credit to their sect. When so profound a scholar as Prof. A. V. W. Jackson of Barnard College, visited India in 1900, his lectures and readings were attended by many an enlightened, well-read Parsee lady who appreciated much of what she heard.

The national or racial custom of enduing maidens with the white cap on attaining the years that mark the boundary between maidenhood and womanhood still prevails. In the most advanced circles, however, this cap stands merely for modesty, and is a protection. It does not interfere with studies or with appearance in public, and is never laid aside. The impression is that it is not a custom dear to its victims—though no one has ever heard that stated. "It is the way our people do. We have to have this dress. We must wear this." In more conservative towns of the interior, it is a signal for the maiden to abandon school and remain at home. Her brothers, if there be any, appear to prefer this custom.

On points of faith and religion, fire worship and other ceremonies, these ladies are extremely reserved. Even sympathetic attempts to find what the personal faith may be are resented as mere curiosity may discern. Few if any have ever been won over to state what the faith was in the individual soul. Seldom is any interest evidenced in the Protestant faith or Bible. Into any way of the Christians these sisters do not as yet wish to enter, yet have we the fragrance of the Christian faith to offer them as of an alabaster box of ointment, exceeding precious. For the reason that you, our India-born sisters say "we are rich and have need of nothing," do we beg you to see that you are poor, hungry, starving and thirsty and have need of what we offer—the Bread and the Water of Life freely.



### A HILLTOP SUMMER

"There, I'm thankful we are off," and Mrs. Beckett settled back luxuriously into her seat as the train gave its preliminary jerk and then started on its long run. "I feel as if we were going to have a real good summer, just you and I. It seems almost as if we were girls again, starting off for our vacation as we used to do." "Yes," agreed placid little Mrs. Bailey, looking affectionately at her sprightly, bright-eyed companion, "I feel just so about our summer, and you need a complete rest after' all your work and busy days *and* the wedding. Just think," she went on reflectively, "Isabel and Jack must be in London to-day, seeing the Coronation. What a dear girl Isabel is, Dora, not a bit spoiled either. And Jack—well, all I can say is that he seems almost good enough even for your beautiful daughter."

"Jack's a dear boy," rejoined Mrs. Beckett, "and I really have earned a play spell, for marrying off one's only daughter is no joke, even with a dear sister friend at hand like you to help in so many ways and pick up the pieces afterward," and she smiled a trifle ruefully and wiped away a little suspicious moisture from her eyes.

The two friends late in a June afternoon reached the little village of Snowdon, nestling among the hills of Northern Vermont, and were soon

happily settled in the comfortable Inn, looking forward to a long summer of rest, yet not of idleness. Both were busy women, active in church and charitable affairs but deeply interested in the coming of Christ's kingdom and eager to do all in their power for its hastening. Mrs. Beckett was a woman of large means, without family ties, except her newly wedded daughter Isabel who had been her all, humanly speaking, since her noble young husband had died when the child was a tiny toddler. Mrs. Bailey was a widow too in rather limited circumstances, and to her this long, restful summer, as her friend's guest, was an unusual and wholly delightful outing. She was a refined, well-educated woman, somewhat older than Mrs. Beckett, but they had been friends from early girlhood, and there was no embarrassing question of "give and take" between them. Each supplemented the other's need, and each shared the same broad interests, though each brought differing gifts to the service of the same dear Master. Mrs. Bailey was an Episcopalian and a devout church woman, while Mrs. Beckett had always been a staunch Congregationalist, yet on occasion each enjoyed fellowship in the other's church home, and their dissimilar points of view simply broadened their horizon and enhanced their enjoyment of each other's companionship.

After a few days of complete rest, they began to enquire into the life and interests of the little community with which they had cast in their lot for a time.

"I find there are two churches here, Dora, my dear," said Mrs. Bailey one evening; "one is Episcopal and the other is Congregational. Which shall we attend or shall we take each in turn?" Her brown eyes twinkled as her friend said hesitatingly, "I think that will be the best way. Suppose we begin with the Congregational." "Assuredly," smiled the other, "since there is no service at the Episcopal Church this month."

Their first service at the little white meeting house was a very pleasant one. The pastor, a venerable, white-haired man, preached a simple, helpful sermon, and at the close of the service each guest was presented with a little bunch of pansies and laurel in token of welcome. Several greeted the strangers cordially, and they were invited to attend the "Ladies' Aid Society," which was to meet the following Wednesday.

"We always have a 'guest party' and sale in July," said the smiling little woman who invited them, "and the visitors at the Inn are often very helpful. We're not a wealthy congregation," she continued, "and the church looks so shabby we are ashamed of it. I do wish we could make money enough to paint it."

As the "summer visitors" walked leisurely homeward Mrs. Bailey said, "Let's take hold and help those dear women to fix up the church, Dora. You know St. Margaret's had a beautiful bazaar last winter, and I have a good many new ideas, I'm sure." "Very well, Evelyn, I'll furnish materials and buy the finished product; I'm not very much given to fancy work myself you know," answered her friend.

The weeks passed rapidly, and the two friends gave very generously of time and effort to make the "summer sale" the decided success it was. They enlisted the interest of some of their city friends, so that in addition to a new coat of paint, a set of new hymn books, and new coverings for the worn-out pulpit furniture, made fair and attractive the little house of God.

In working together they became very friendly with the sensible, intelligent women who made up the Ladies' Aid Society, and grew to be deeply interested in the "Snowdon Literary Club," an organization which had met fortnightly for fifteen years, taking up a yearly program of singular breadth and variety.

"Isn't it strange, Evelyn," queried Mrs. Beckett, one day, "that we never hear one word said about missions at any of the services? The only allusion I've seen anywhere is on the Club program. That dear old minister never says a word about anything beyond this lovely country here." "That's the trouble, I suppose," replied Mrs. Bailey, "'like priest, like people'; but the women do pack a barrel every year for a school in the South, an independent venture, taught by a woman from a neighboring town. But whenever I ask about their denominational Boards, they look blank and say, 'Well, you know we have all we can do right here to pay our minister and keep up the church.'" "Yes, I know it," said Mrs. Beckett, "yet several of the families own their automobiles, and what a really beautiful home that was where the Club met last week."

"Yes, and the Jewetts have been twice to Europe and almost every boy and girl in the village is looking forward to going away to school and several of the sons and daughters are at college," agreed Mrs. Bailey.

"Suppose we have a lawn party for the women of both parishes, and give them a real good time, and propose the formation of a missionary society," suggested Mrs. Beckett.

"A fine idea, Dora, but perhaps we better pave the way a little first, my dear. You know they have asked me to give a paper at the next Club meeting, and as the topic is 'What some Women Have Done,' I can tell

the story of Alice Adams' work in Japan. She is a New Hampshire girl, I happen to know,—almost a neighbor you might say." "Yes, and Miss Closson and the Farnsworths of Cesarea were Vermont people and a dozen other missionaries I can tell you about," said Mrs. Beckett eagerly. "I have been passing about *Life and Light* and *The Spirit of Missions*, and that dear Mrs. Conant has been so interested in the story of the Jubilees."

"Yes, I know it, Evelyn, and the minister asked me the other day about the plague in North China, and I gave him that copy of the *Outlook* which tells of the splendid service of the medical missionaries."

The next Sabbath morning at the Episcopal Church, a young missionary from Japan told of his work there so modestly and so earnestly that his sermon was much talked about during the week, and as he and his wife were visiting relatives at the Inn, Mrs. Beckett asked them if they would be willing to show their Japanese curios at the coming lawn party to be given on the hotel grounds. The young missionaries entered eagerly into all the plans. Yes, indeed, they would show their curios and lend their Japanese lanterns. More than that Mrs. Wade would dress in Japanese costume and with the help of some of the young girls of the village, serve tea in true Japanese style.

The appointed afternoon came clear and windless with that heavenly blue of a July day in the mountains. There was a goodly gathering both of the village women and the Inn people, for Mrs. Beckett and Mrs. Bailey were favorites at the hotel. Young Mrs. Wade was charming in her dainty Japanese kimono and big *obi*, with her dark hair dressed in real Japanese fashion. Mr. Wade had a musical tenor voice, and sang Japanese love songs and national airs, accompanying himself on the mandolin, and closing with two touching hymns in Japanese. Mrs. Wade gave an earnest little talk about the deep soul need of Japanese women, and what had been accomplished by the missionary work toward meeting that need.

Then Mrs. Beckett, in her deep, musical voice, spoke of the wonderful work now being done by Christian women for their less fortunate sisters, and proposed that a Union Missionary Society should be formed, the gifts to be divided between the Episcopal Woman's Auxiliary and the Congregational Woman's Board. The proposition met with varying response. Some of the older, less well-to-do women were in favor of it, but others, and these mostly the leading women of both parishes, brought up several objections.

That evening the two friends sat late in the moonlight on the piazza discussing in a rather crestfallen mood the little conversations they had had with one and another.

"Mrs. Jewett told me she had been in Japan;—she is a sea captain's daughter from Maine, you know;—and that she really thought the Japanese women were very happy and it was a pity to disturb their simple faith," said Mrs. Beckett with a sigh. "I suppose she quoted Lafcadio Hearn in support of her opinion," interjected Mrs. Bailey.

"Don't believe she ever heard of him. I told her some of the terrible stories of the *geishas*, and she really looked moved. She worships her daughter Milly." "She is a tender-hearted, Christian woman," said Mrs. Bailey, "only she lacks perspective. I believe we can win Mrs. Jewett, my dear. It is such practical, narrow-minded sisters as Mrs. Cranford and Mrs. Pettingill that puzzle me. Theirs were the old, old objections of not having money enough to send any out of town, and the threadbare one of its costing 'ninety cents to take a dime to the heathen.' "

"Well, the personal note will touch them. They are right down good neighbors, with such kindly hearts! You have the Club stories yet to use as a lever," answered Mrs. Beckett more hopefully.

"Yes, that Club is a great overcomer of difficulties," laughed Mrs. Bailey. "When that masterful Miss Jenks undertook to show me how impossible it would be to hold missionary meetings in the winter because the roads were so drifted and the people so scattered, I asked her how many times the Club meetings had been postponed in fifteen years because of the weather, and she had to admit 'not once'; and little Mrs. Andrews, our first friend here, who was listening helped on my argument by telling me of one very stormy day when some of the younger women were in favor of giving it up, but the Club president, that splendid Mrs. Banks, lame as she is, wouldn't listen to such a thing; so they met, nine of them, and one woman walked almost a mile. I didn't hear any more about that obstacle," concluded Mrs. Bailey, gleefully.

"And when Miss Brown said she was sure she didn't see where they would get material for their meetings," went on Mrs. Beckett, "I just pointed out the fact that the public library of something over two thousand volumes had been the outgrowth of the Club. I told her women could do anything if they united hand and heart to try. I thought of Mrs. Montgomery's story of the 'million, billion little snowflakes,' and I told it then and there. Oh, the Club is certainly an asset for our new missionary society!"

The friends spent many hours in earnest prayer before that eventful Club meeting. Then Mrs. Bailey told the story of Alice Adams' self-sacrificing work at Okayama, Japan, of its wonderful growth, until even the Emperor had recognized it as a distinct factor in the uplifting of his people. She told of a recent visit paid by a business man to Miss Adams' settlement in this slum district, and of the absolute suffering she endured in the bitter cold weather that she might expend more money "in her work." "And she is a New Hampshire girl, your neighbor," concluded the speaker, "and only a type of hundreds of unselfish, devoted missionaries the world around. I know you want to help them according to the ability God has given you."

Then she gave instances from the lives of the many devoted Vermont women who have gone far and wide with the story of the Cross, touching each incident tenderly with the "personal note" till the little company broke up in a significant silence, and Mrs. Cranford lingered to say, "Well, I'm ready to help start the society. I never realized the missionaries were our truly neighbors before."

The next week brought the last meeting of the Ladies' Aid Society before the friends must return to their city homes. Just before the time of the meeting Mrs. Bailey tapped at her friend's door and entered with a beaming face, holding an open letter in her hand. "Just think, Dora," she exclaimed, "here is a long letter from my old friend, Mary Ely, who has been over forty years in Turkey. I have not heard from her for a long time. Isn't it a special providence that the letter should reach me to-day? I can read it to the Ladies' Aid Society!"

"I should say so, my dear Evelyn. Why, the Ely sisters have been the special charge of the Vermont Branch all these forty years, and their Mount Holyoke School in Bitlis is dear to every Congregational Missionary Society in this good Green Mountain State."

The "city members," as they were laughingly called, had a very cordial reception that afternoon. Their genuine interest in village affairs, their social tact and charm, and many little kindly attentions in cases of sickness and trouble had endeared them to the members of the Ladies' Aid. That afternoon the Congregational women had invited their Episcopal friends,—a new thing in the village annals,—and there was to be a social hour,—a sort of festive high tea, as a farewell attention.

When Mrs. Beckett was asked to say a few words before the formal meeting closed, she told the beautiful story of the Ely sisters and their wonderful, far-reaching work for the daughters of Armenia.

Then Mrs. Bailey read Miss Mary's letter, telling of their great longing to have two young women come out to Bitlis to help them in the care of the school. "We need a kindergartner and a Normal trained young woman. I don't know which we need more—we need them both so much; but I am begging the Board to send whichever one it can find, only to find them both. Sister and I want to do more touring these later years of our lives, for the people know us and will welcome us to their homes. Only we must have the young helpers for we cannot do it all." There was scarcely a dry eye in the room when the reading was ended.

After a moment of intense stillness, Mrs. Pettingill, the member who had felt they had "no money to send out of town," rose and in a voice trembling with feeling, said: "I want to move right here and now that we form a Union Missionary Society. I can seem to see those two dear women saying, 'This we have done for Christ's sake, what have you women at home done for him and for us?' I'd be ashamed to meet them at the Last Great Day, if I didn't do what I could the rest of my life." So amid tears and smiles the motion was carried and almost every one present voted in favor of the new society. The more formal meeting for organization and election of officers was appointed in the near future, and the happy gathering closed with a heartfelt prayer of thanksgiving offered by Mrs. Beckett, and the singing of the Doxology.

Just as Mrs. Beckett and Mrs. Bailey were turning away from the vestry door, their hearts full of joy, the young teacher of the district school came to them and said earnestly, "I am a Normal trained girl and I have always hoped I might go as a missionary. My father is a minister in the southern part of this state, and I am sure he would be glad to give me to the missionary work, for before my mother died he had hoped that they might go to Turkey. Do you think the Board would let me be one of the 'whicheveres' to go and help the dear Misses Ely?"

With overflowing hearts and eyes the two friends expressed their joy at this decision and advised the young woman to write without delay to the Board, telling of her willingness to go to this sorely needy field.

"What a Hilltop Summer this has been, my dear Evelyn," said Mrs. Beckett, that night. "Wouldn't it be wonderful if the little teacher should go to Bitlis and these dear women here should help to support their very own missionary?"

"Amen! So let it be!" breathed her friend fervently.



## SUGGESTED PROGRAMS FOR THE SEASON 1911-12

Following the chapters of the new United Study text-book, *The Light of the World*, an Outline Study of Christianity and Non-Christian Religions, by Robert E. Speer.

The general program-scheme provides for eight meetings, and is based upon the six chapters of the book.

1. HINDUISM—Its Books—Its Beliefs.
2. HINDUISM—Its Deficiencies—Its Points of Contact with Christianity.
3. BUDDHISM—Buddha's Story. Essential Features.
4. BUDDHISM—In Other Lands. Contrasts and Contacts.
5. ANIMISM, CONFUCIANISM AND TAOISM.
6. MOHAMMEDANISM.
7. ASIA'S OWN OPINION OF THE NON-CHRISTIAN RELIGIONS.
8. CHRIST THE ONLY LIGHT OF THE WORLD. Comparison and Unique Qualities.

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### Hinduism : Its Books ; Its Beliefs

#### PROGRAM I

TOPIC : Hinduism, Its Books, Its Beliefs.

*Material*: Text-book pps. 3-42 carefully read. Sections relating to Hinduism in at least one reference therein named. Special leaflets published by the Board and articles in September *Life and Light*. Former text-book, *Lux Christi*, pps. 105-130.

*Aim*: Simplicity, clearness, exactness, in order that those who actually study and those who only listen may be able to retain a knowledge of essential characteristics.

*Warning*: Avoid long and learned papers. Though *you* may dig deep, the circle gathered in "meeting," will not appreciate every lost treasure you unearth—they will appreciate and remember only a very few.

*Preliminaries*: We are giving these programs a month earlier than in former years that no one need feel a lack of time for preparation. If one plan is followed, one early step is the making of two charts on manilla paper, one a Defining and Pronouncing chart, the other presenting the Books of Hinduism. For the first, such words may be taken as *Sruti* (revealed), *Smriti* (handed down), *Maya* (illusion), *Samaj* (society), and more common words like Pantheism and Punjab, with spaces left for additions at the next meeting.

The second chart :—

THE BOOKS OF HINDUISM			
<i>The Sruti</i>	{	Rig-Veda Sama-Veda Yajur-Veda Atharva-Veda	}
		Hymns Upanishads Vedantic Philosophy	}
<i>The Smriti</i> (later)	{	Darsanas Vedangas Smarta-sutras Dharma-sastras Bhakti-sastras	}
		The Gita	}
			} Best known and most valued

*Three Features:—*

1. Opening by leader in which she should speak of the timeliness of our study-topic, give the author's three reasons for taking it (Introduction), the plan in general outline for the season, the particular subject of the day, with brief allusion to the age and complexity of Hinduism, and the noble qualities of Indian people.

2. Book Chart-talk.—Let some one be ready to make good use of the charts, and especially to give in few words a clear idea of the "most-valued" portions.

3. Three five-minute talks to set forth clearly the essential features of

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|----------------|---|----------|
| 1. Philosophic | } | Hinduism |
| 2. Popular     |   |          |
| 3. Reformed    |   |          |

[This program is brief enough, if time-limits are observed, to afford space for consideration of the One-Week October Campaign and for special prayer].

M. L. D.

Dr. Pennell of India writes: "Notwithstanding the state of servitude in which the women are kept, and their class ignorance and superstition, they have great power in their home circles and mould the characters of the rising generations more even than the fathers.

"This fact was brought home to me very forcibly one day at school. A subject had to be fixed on for the next meeting of the School Debating Society. Various subjects had been proposed and negatived. I suggested, 'Who has most influence in moulding our characters—our fathers or our mothers?' 'How could we have so one-sided a debate?' responded half a dozen boys at once. 'Who could be found to agree for the fathers? Of course, our mothers have all the influence.'"—*Missionary Link*.

Another noticeable feature is the unusually large attendance on collection Sundays, the first Sunday of each month. This is not the case at home. The people are very liberal in supporting the church work, far more so in proportion to wages paid than the average church member at home. Every church in the interior is self-supporting. Every church building in the interior has been enlarged during the past year. The Lolodorf church building is now 96 feet long and 32 feet wide, having a seating capacity of 1,500. The building looks rather barn-like, but it is really quite comfortable.—*From Surprises in Africa, Assembly Herald.*

## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwich, Conn., Wednesday and Thursday, November 8th and 9th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session which will be held in the Broadway Congregational Church.

## WOMAN'S BOARD OF MISSIONS

*Receipts from May 18 to June 18, 1911.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Houlton, Friend, 5 00

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Cumberland Centre, Aux., 11; Falmouth, West, Aux., 5.50; Freeport, South, Aux., 16; Hallowell, Aux., 6; Lewiston, Pine St. Ch., Aux., 32; Portland, Second Parish Ch., 25, Jr. C. E. Soc., 15; State St. Ch., Aux., 278.53, St. Lawrence Ch., Aux., Th. Off., 35.20, Prim. and Inter. S. S., 32; Williston Ch., Friend, 20, Gleaners, 10, Jr. C. E. Soc., 3, Woodfords Ch., Aux., 15.28, Annex, 5; Waterville, Aux., 3; Westbrook, Cov. Daus., 30; Yarmouth, C. E. Soc., 10. *Jubilee*, Gifts, 320.65, 873 16

Total, 878 16

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Centre Harbor, Aux., 11.10; East Jaffrey, Aux. (25 of wh. to const. L. M. Mrs. Ada Prescott), 40; East Sullivan, Cong'l Ch., 2; Meredith, Aux., 5; Warner, Aux., 7, 65 10

### VERMONT.

*Vermont Branch.*—Miss May E. Manley,

Treas., Box 13, Pittsford. Bellows Falls, Mt. Kilburn Soc., 15; Burlington, College St. Ch., Aux., 8, First Ch., Aux., 52; Irasburg, Aux., 5; Ludlow, Aux., 11.50; Montpelier, Bethany Miss. Soc., 11.75; Newport, Aux., 6.50; Richmond, Aux., 14; Rochester, Aux., 23.75; Rutland, West, S. S., 4.04; St. Albans, Jr. Miss. Club, 10; St. Johnsbury, North Ch., 61.75. *Jubilee*, Brattleboro, Ladies' Assoc., 28.25, Children's Fair, 25, 276 54

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Abbot Academy, 14.83, South Ch., Home Dept. S. S., 30; Ballard Vale, Union Ch., Jr. C. E. Soc., 6; Bilerica, Aux., 5; Lexington, Hancock Ch., Woman's Assoc. (to const. L. M. Mrs. G. A. Warner), 25; Lowell, Eliot Ch., F. M. S., 15; Melrose, Aux., Len. Off., 25; Medford, Mystic Ch., Assoc., 40; North Andover, Miss. Soc., 5; Woburn, First Ch., Miss. Study Cl., 15. *Jubilee*, Lexington, Mrs. George E. Martin, 5, 185 83

*Auburn.*—S. S., 60 00  
*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsford. Coll. at Ann. Meet., 42.57; Adams, Aux., 50; Canaan, Aux., 35; Dalton, Inasmuch Cir., 12; Penny Gatherers, 6;

Housatonic, Aux., 9, C. R., 6.20; Finding Out Club, Mite-box Off., 17.03; Interlaken, Aux., 26.20; Lenox, Aux., 36; Pittsfield, First Ch., Aux., 258.25, C. R., 10, Mem. Soc., 8, Pilgrim Memorial Ch., C. R., 7; Pilgrim Daus., 15, South Ch., Aux., 66.89, Aloha M. B. (Mite-box Off., 5), 25; South Egremout, Aux., 12; Stockbridge, Aux., 5.90; West Stockbridge, Aux., 24. <i>Jubilee</i> , Gifts, 35. Less expenses, 21.21.	
<b>Essex South Branch.</b> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Second Ch., Cheer Up Club, 1, Miss Study Cl., Len. Off., 11.80, Prim. S. S., 4; Gloucester, Trinity Ch., Aux., 15.01; Haulton, Aux., 3.44; Lynn, First Ch., Aux., Len. Off., 30, North Ch., Aux., 7, Jr. C. E. Soc., 5; Lynnfield, Center Ch., M. C., 3, South Ch., Aux., 10; Middleton, Aux., Len. Off., 3.35, Willing Workers M. C., 5; Salem, Crombie St. Ch., Aux., 20.01, Falernacle Ch., Light Bearers M. C., 15; Swampscott, Aux. (Len. Off., 10), 19.16.	757 83
<b>Fall River.</b> —Off. at Semi-ann. Meet.	
<b>Franklin County Branch.</b> —Miss J. Kate Oakman, Treas., 163 Main St., Greenfield. Ashfield, Aux., 23; Bernardston, Cong'l Ch., Len. Off., 11; Buckland, Aux., 3, North District S. S., 1; Conway, Aux., 3; Deerfield, Aux., 1.50; Greenfield, Second Ch., Aux., 5; Shelbourne Falls, S. S., 5; Whately, Aux., 2.50. <i>Jubilee</i> , Shelbourne Falls, Aux., Miss Smith, 3.	152 77 32 23
<b>Hampshire Co. Branch.</b> —Miss Harriet J. Kueiland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (prev. contri. const. L. M.'s Mrs. Annie Richmond Fletcher, Miss Emily C. Upton); Amherst, South, Aux., 6; Chesterfield, Aux., 22; Granby, Sarah Nash Dickinson M. C., 10; Hadley, South, Aux., 2.91; Haydensville, Girls' Club, 5.	58 00
<b>Middlesex Branch.</b> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Coll. at Semi-ann. Meet., 6.44; Framingham, Aux., 3; Holliston, Aux., 40; Milford, Ladies' Benev. Soc., 70. <i>Jubilee</i> , Gifts, 87.	45 91
<b>Norfolk and Pilgrim Branch.</b> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Milton, East, Aux., 5; Wollaston, Little Lights M. B., 10, Sunbeam Club, 10.	25 00
<b>North Middlesex Branch.</b> —Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Miss S. E. Jackson, 5; Littleton, Aux., 12; Shirley, Aux., 30.	47 00
<b>Springfield Branch.</b> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Coll. at Junior Rally, 9.08; Brimfield, Aux., 8; Feeding Hills, Golden Rule M. C., 10; Holyoke, First Ch., Aux., 28.27, Second Ch., Aux., 10.10, The Airyngha, 2; Ludlow, Union Ch., Daisy Cir., 5; Springfield, First Ch., M. C., 10, Gleaners, 27, Hope Ch., Miss. Reserves (to const. L. M. Miss Elizabeth H. Clark), 25, Olivet Ch., Aux., 29.50; Wilbraham, Willing Workers, 5. <i>Jubilee</i> , Gift, 183.50; Special, 100; Holyoke, Mrs. J. N. Hubbard, 2.	454 45
<b>Suffolk Branch.</b> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Arlington, Bradshaw Miss. Soc., Th. Off., 12; Auburndale, Jr. C. E. Soc., 25; Bos-	
ton, Mrs. Mary Clement Leavitt, 5, Mt. Vernon Ch., Aux., 3, Old South Ch., Aux., Friend, 250, Park St. Ch., Aux., 320.90, Woman's Guild (prev. contri. const. L. M.'s Miss P. F. Goodrich, Miss Aimee Louise Root), Union Ch., Monday Eve. M. C., 12; Boston, South, Phillips Ch., Jr. C. E. Soc., 10; Cambridge, First Ch., Aux., 3, Pilgrim Ch., Woman's Miss. Soc., 35, C. R., 4.76; Chelsea, First Ch., Floral Cir., 15; Dedham, Aux., Len. Off., 36.38; Dorchester, Central Ch., S. S., 5.73, Second Ch., Y. L. M. S., 103, S. S., 10, Village Ch., Aux. (Len. Off., 13.88), 59.88; Hyde Park, Jr. Aux., 49, First Ch., 13 53; Jamaica Plain, Central Ch., Aux., 30.78, Helping Hand M. B., 10; Medway, Ladies' Benev. Soc., 10; Neponset, Trinity Ch., Stone Aux., 31; Newton, Eliot Ch., Miss Margaret Wilder, 35, Eliot Aids, 35, Helpers, 1, S. S., 36; Newton Centre, First Ch., Sunshine Soc., 15, Jr. Dept. and S. S., 13.50, Newton Highlands, Aux., 9.48, Friendly Helpers, 6; Roslindale, For. Dept., Woman's Union (Len. Off., 36.90), 41.90; Roxbury, Eliot Ch., Aux. (Len. Off., 16.50), 19.50; Roxbury, West, South Evang'l Ch., Aux. (Easter Off., 33.81), 39.81; Somerville, Broadway Ch., Aux. (Len. Off., 15.70), 20; Highland Ch., Women Workers, 15, Prospect Hill Ch., Jr. C. E. Soc., 5, S. S. Prim. Cl., 5; Somerville, West, C. R., 10.60, Miss. Soc., 19.40. <i>Jubilee</i> , Friends, 24; Auburndale, Mrs. Joseph Cook, 10; Boston, Mrs. Sarah E. Stimpson, 25.	1,441 15
<b>Worcester Co. Branch.</b> —Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Clinton, Aux., 91.28; Northbridge, Rockdale Aux., 68; Rutland, C. E. Soc., 11.34; Southbridge, Ch., 5.80, Aux., 12.25; Upton, Aux. (to const. L. M. Miss Emma Freeman), 25; Worcester, Old South Ch., Aux., 115, Pilgrim Ch., Woman's A-Soc., 50, Plymouth Ch., Aux. (25 of wh. to const. L. M. Miss Tirzah S. Nichols), 38.47, C. R., 13.05, Union Ch., Aux., 15. <i>Jubilee</i> , Mrs. E. M. Blair, 2, Miss Alice J. White, 3; Athol, Rally, 50; West Brookfield, S. S., 5, Friendly, 6.	511 19
	Total, 3,977 80
	LEGACY.
<b>Concord.</b> —Miss Mary Munroe, by Woodward Hudson and Henry Wheeler, Extrs.,	100 00
	RHODE ISLAND.
<b>Rhode Island Branch.</b> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Light Bearers, 35, Prim. Dept., S. S., 10; Central Falls, Prim. Dept., S. S., 10, Woman's Social Club, 75; East Providence, Newman Ch., Helping Hand Soc., Len. Off., 2.95; Providence, Academy Ave. Ch., M. C., 10, Free Evang'l Ch., Women's Guild, 50, Plymouth Ch., Dan. of Cov., 10, Whittelsey Mem. Cir., 50; Saylesville, S. S., 15. <i>Jubilee</i> , Pawtucket, Mrs. Robert Cushman, 10; Peacedale, Miss Dotha Bushnell, 10; Providence, Miss Ruth A. Haskell, 1, Mrs. Preston B. Whitmarsh, 5.	293 95

## CONNECTICUT.

Deceased friend, 500 00

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Aux., 9; Brooklyn, Aux., 21.29; Colchester, Boys' M. B., 4, C. E. S., 1; Wide Awake Miss. Cir., 5.61; Danielson, Aux., 9; Dayville, C. E. Soc., 1; East Woodstock, Aux., 18; Franklin, Nott Memorial Aux., 10; Greenville, Aux., 31.75; Jewett City, Aux. (Easter Off., 4.20), 14.20, C. R., 14.14; New London, First Ch., Aux. (Easter Off., 10), 54, C. E. Soc., 4.48; Norwich, First Ch., C. R., 3.83, Park Ch., C. R., 7, Travelers' Club, 2, Second Ch., Aux., 25, C. R., 5.39, Finding Out Club, 6.20; Preston City, Aux., 10; Stonington, Second Ch., Aux., 10.40; Taftville, Aux., 37; Voluntown and Sterling, Aux., 5; Wauregan, Aux., 35,

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford, Buckingham, Aux., 19; Burnside, 10; Enfield, Aux. (of wh. 32.59 Estate of Persis Terry), 109.59; Hartford, Asylum Hill Ch., M. C., 35; New Britain, South Ch., F. M. S., 38.57; Plainville, Aux. (25 of wh. to const. L. M. Miss Elizabeth Cowles), 59; South Windsor, Aux., 10; Terryville, Aux., 39; West Hartford, Y. L. S., 10; *Jubilee*, Gift, 2,

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven, Lic. on Permanent Fund, 100; Friend, 100; Friend, 100; Friend, 22.53; Friend, 10; Friend, 5; Ansonia, First Ch., Ladies' Soc., 7; Bethel, Aux., 35; Bridgeport, Olivet Ch. (with prev. contri. to const. L. M. Mrs. W. F. Mix), 13, Prim. S. S., 2, West End Ch., Silver Links, 30, C. E. Soc., 5; Bridgewater, C. E. Soc., 6; Brookfield Center, C. E. Soc., 2.39, S. S., 2.39; Chester Aux., 100; Cornwall, Aux., 9; Derby, First Ch., Aux., 40, C. E. Soc., 61.50; East Hampton, Aux., 42.75; East Haven, Aux. (with prev. contri. to const. L. M's Mrs. George C. Kirkham, Mrs. Lawson, Miss Mary P. Pardee, Miss Nellie Thompson), 95, C. R., 13, Busy Bees, 25, Wayside Gleaners, 40; Ellsworth, Aux., 14; Essex, Aux. (50 of wh. to const. L. M's Miss Alice E. Pratt, Mrs. Richard B. Tiley), 60; Fairfield, Ladies, 15; Greenwich, Aux., 22; Harwinton, Aux., 14, C. E. Soc., 5; Ivoryton, Aux. (with prev. contri. to const. L. M's Miss Delphine Haskell, Miss Sarah Haskell, Miss Margaret A. Platt, Mrs. Simon W. Shailer), 92; Litchfield County, Friend, 10; Marlboro, C. E. Soc., 5; Meriden Center, Aux. (75 of wh. to const. L. M's Anna Frances Hull, May Campbell Hull, Mrs. William S. Hull), 126, Liberty Club; 10; Middlefield, Friends, 5, C. E. Soc., 7.80; Middletown, First Ch., Aux., 10.11, C. E. Soc., 25; Milford, Jr. C. E. Soc., 4; Naugatuck, Alice Stillson Cir., 9.50, Hay Stack Band, 9.50; New Haven, Center Ch., Aux., 384.70, M. C., 190, S. S., 20, Ch. of the Redeemer, Aux., 8, Dwight Place Ch., Aux., 58.75, Y. L. M. C., 25, Grand Ave. Ch., Y. L. M. C., 72, Little Workers, 9.50, Helpers, 15.28, Howard Ave. Ch., Aux., 31; Humphrey St. Ch., C. R., 5, cts., Pilgrim Ch., Aux., 50.62, Y. L. M. C., 4.26, Plymouth

Ch., Aux., 5, United Ch., Aux., 4, C. E. Soc., 50, Yale College Ch., Aux., 78; New Milford, Aux., 10 cts.; Norfolk, C. E. Soc., 2; North Madison, Aux., 8.05; North Woodbury, Aux., 30; Norwalk, Aux., 4; Plymouth, C. E. Soc., 6; Prospect, Gleaners, 30; Redding, Aux. (25 of wh. to const. L. M. Mrs. Louis F. Burgess), 37.50; Salisbury, Aux., 18; Seymour, Aux., 10; Sharon, Aux., 50.65, C. E. Soc., 20; Shelton, Aux., 35, Y. Folks M. C., 6.52; Stamford, Aux., 41.19; Stratford, C. E. Soc., 10, S. S., 55; Thomaston, C. E. Soc., 10; Torrington, C. E. Soc., 10; Washington, Aux., 15.80; Watertown, Aux. (50 of wh. to const. L. M's Miss Edith Beach, Mrs. N. B. Miller), 53; Westchester, Aux., 4.65, C. E. Soc., 5; Westport Aux., 20.20; Westville (prev. contri. const. L. M's Mrs. Julia B. Gamsby, Mrs. Clair F. Luther, Miss Mary E. Monson); Winchester, Ch., 5.66; Winsted, First Ch., Caroline Silliman Cir., 5, *Jubilee*, from *Jubilee* Expense Fund, 49.28; Branford, Prim. S. S., 3; Cromwell, Aux., 20.61; East Haven, Aux., 15; Litchfield County, Friend, 5; Milford, First Ch., Aux., 10, 2,912 84

Total, 4,089 29

## LEGACIES.

*Norwich.*—Mrs. Julia F. Walker, by Gardiner Greene and John C. Morgan, Trustees, 2,400 00  
*Old Lyme.*—Harriet H. Matson, by Charles A. Terry, Extr., 86 46

## NEW YORK.

*Brooklyn.*—Miss Lena Sheldon, 25 00  
*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Unexpended Balance, 39.86; Wood Mem. Fund, 50; Albany, Aux., 77, C. E. Soc., 12, King's Daus., 15; Antwerp, Aux., 35.48, C. E. Soc., 5; Aquebogue, Aux., 30.75; Arcade, Aux., 5; Baiting Hollow, Aux., 35, Jr. C. E. Soc., 5; Bangor C. E. Soc., 10, Jr. C. E. Soc., 3; Berkshire, Aux., 5; Binghamton, First Ch., Aux., 45, Plymouth Ch., Aux., 5; Blooming Grove, Dau. of Cov., 22, Kyle Miss. Soc., 38; Briarcliff Manor, Aux., 30; Bridgewater, Aux., 15; Brooklyn, Bethesda Chapel, Aux., 15, Bushwick Ave. Ch., Aux., 25, Brooklyn Hills Ch., Aux., 20, Central Ch., Aux., 494.32, Girls' Club, 10, Jr. Aux., 5, St. Theresa Cir., 5, Whatsoever Cir., 5, Mr. Clark's S. S. Cl., 6, Clinton Ave. Ch., League, 197.28, Evangel Ch., Aux., 30, Earnest Workers, 10, Immanuel Ch., Aux., 15, Lewis Ave. Ch., Aux., 55, Earnest Workers, 25, Ocean Ave. Ch., *Jubilee* Aux., 5, Park Ch., Aux., 5, Park Ave. Branch, Aux., 30, Forget-Me-Not B., 3, Helping Hands, 3, Jr. C. E. Soc., 5; Parkville Ch., Aux., 16.94, Plymouth Ch., 11, W. Beecher Cir., 35, Light Bearers, 10, Roxana Cir., 20, Y. L. Guild, 15, Richmond Hill Ch., Aux., 10, C. E. Soc., 15, C. R., 25, St. Paul's Chapel, Aux., 15, Busy Bees, 5, South Ch., Benev. Soc., 25, C. R., 5, Girls' M. B., 8, Jr. M. B., 15, Tompkins Ave. Ch., Aux., 250, Mrs. T. R. D., 250, Stephenson Cir., 7.50, United

Ch., Aux., 5, Willoughby Ave. Ch., Home Dept. S. S., 8,90, Woodlaven Ch., Aux., 5; Buffalo, First Ch., Aux., 40, Fitch Mem. C. E. Soc., 15, Pilgrim Ch., Girls' M. B., 10; Burrs Mills, Aux., 5; Camden, Aux., 10, Jr. C. E. Soc., 5; Canandaigua, Aux., 115; Candor, Aux., 45; Cartilage, Aux., 10; Chenango Forks, Aux., 3; Churchville, Aux., 5; Crown Point, Aux., 28; Deensboro, Aux., 17; De Ruyter, Aux., 4,75; East Smithfield, Pa., C. E. Soc., 14,74, Jr. C. E. Soc., 7; Elbridge, Aux., 20; Ellington, Aux., 15,50; Fairport, Aux., 13,25; Flushing, Aux., 45; Franklin, Aux., 49, C. E. Soc., 5; Friendship, S. S., 5; Fulton, C. E. Soc., 9, C. R., 5, Prim. Dept. S. S., 4; Gasport, Aux., 10; Gloversville, Aux., 110; Greene, Aux., 50 cts.; Groton City, Aux., 10; Guilford Center, Farther Lights, 6; Hamilton, Prim. Dept. S. S., 1; Henrietta, Aux., 10; Homer, Aux., 180, Dau. of Cov., 10; Honeoye, Aux., 13, Burns Cl., 11; Howells, Aux., 10; Jamestown, First Ch., Aux., 54,54, Mrs. L. C. Merz, 25, Pilgrim Ch., Merkin Club, 5; Java, Aux., 8,50; Le Raysville, Pa., Sunbeam Cir., 10; Little Valley, Ch., 7,27; Lockport, First Ch., Aux., 55; Lysander, Aux., 10; Madison, Miss J. M. Rice, 10; Madry, Aux., 20; Mannsville, Aux., 13; Middleton, First Ch., Aux., 10, C. E. Soc., 5, North Ch., Aux., 18,28; Millville, Aux., 5; Moravia, Aux., 10, Y. L. Aux., 22,34; Morrisville, Aux., 20, C. E. Soc., 5; Mt. Vernon, First Ch., Aux., 5,04; Munnsville, In Mem. of Loved Ones, 15; Napoli, Aux., 10; Neath, Pa., Aux., 12; Nelson, Aux., 10; Newark Valley, Aux., 28, Carry-the-News Club, 5; Newburgh, Aux., 32, C. E. Soc., 10; New Haven, Aux., 10; New York, Broadway Tab. Ch., Aux., 350, S. S., 125, Y. W. Club, 52,25, Children's Soc., 15,86, Children's B. and C. R., 18,50, Bedford Park Ch., Aux., 10,05, Christ Ch., Aux., 25, North N. Y. Ch., Aux., 10, Pilgrim Ch., Aux., 45, Trinity Ch., Aux., 15; Niagara Falls, Aux., 15; Northfield, Aux., 21; Norwich, Aux., 43, Loyal Workers, 10; Norwood, Aux., 12; Ogdensburg, Aux., 25; Orient, Aux., 30; Oriskany Falls, Aux., 5; Orwell, Aux., 5,50, C. E. Soc., 2; Oswego, C. E. Soc., 3, Jr. C. E. Soc., 7,80; Oswego, Aux., 24, Prim. Dept. S. S., 1; Patchogue, Aux., 23, C. E. Soc., 5, S. S., 10; Perry Center, Aux., 40; Philadelphia, Aux., 17,20; Phenix, Aux., 43,88, C. E. Soc., 30, S. S., 3,06; Poughkeepsie, Aux., 100; Pulaski, Aux., 13,30, Jr. C. E. Soc., 3; Randolph, Aux., 13,50; Rensselaer, Aux., 13, C. E. Soc., 2,10; Rensselaer Falls, C. E. Soc., 4,75; Riverhead, First Ch., Aux., 15; Rochester, South Ch., Aux., 17,50, C. R., 5, Whatsoever Cir., 15; Rodman, Aux., 20; Rutland, Aux., 9,50; Salamanca, Aux., 5; Sandy Creek, Aux., 12; Saratoga Springs, Aux., 50, M. B., 3; Saugerties, Aux., 10, Dau. of Cov., 10; Savannah, Aux., 5; Sayville, Aux., 45, C. R., 7,10; Scarsdale, Aux., 10; Schenectady, Woman's Study Cl., 8; Seneca Falls, Aux., 20; Sidney, Dau. of Cov., 20, C. R., 5, Jr. C. E. Soc., 1; Syracuse, Danforth Ch., Aux., 68,90, Y. L. Aux., 20, S. S., 22,42, Prim. Dept. S. S., 9, Geddes Ch., Willing Workers, 7,50, Good Will Ch., Aux., 75, Alpha Cir., 10, S. S., 10, C. E. Soc., 43,

Pilgrim Ch., Aux., 5, Plymouth Ch., Aux., 112,38, South Ch., Aux., 5; Ticonderoga, Aux., 28,50; Troy, Aux., 5; Utica, Plymouth Ch., Aux., 10, Dunham Cir., 10, Sunshine Cir., 5; Warsaw, Loyal Volunteers, 5,09; Watertown, Immanuel Ch., Aux., 20; Wellsville, Aux., 57,34; West Bloomfield, C. E. Soc., 5; West Groton, Aux., 20; Westmoreland, Aux., 30; West Winfield, Aux., 20, C. R., 1; White Plains, Aux., 40, 5,658 72

Total, 5,683 72

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. *D. C.*, Washington, First Ch., M. C. (50 of wh. to const. L. M.'s Miss Lura C. Rugg, Miss Helen Marcia Wright), 100; *Md.*, Baltimore, Associate Ch., Aux., 90, C. E. Soc., 12,50; *N. J.*, Round Brook, Aux., 20; Chatham, Stanley, Ch., Aux., 12; East Orange, Trin. Ch., Aux., 57,75; Glen Ridge, Aux., 5; Newark, Belleville Ave. Ch., Aux., 36,50, Y. W. Aux., 20; Plainfield, Aux., Len. Off., 63,10; Upper Montclair, Y. P. M. S., 35; *Pa.*, Scranton, Plymouth Ch., Jr. C. E. Soc., 1. *Jubilee, V. C.*, Washington, Friend, 10; *Md.*, Baltimore, Associate Ch., 70; *N. J.*, Orange, 5; Paterson Echo, 47,25, 585 10

## GEORGIA.

*Atlanta.*—Atlanta Univ., Ch. of Christ, 23,63, Y. W. C. A., 6,31, 30 00

## FLORIDA.

*W. H. M. U.*—Miss Alice E. Guild, Treas., Winter Park. Orange Park, Normal School S. S., 2,23; Winter Park, Foreign Aux., 30, 32 23

## CANADA.

*Canada.*—Cong. W. B. M., Miss Emily Thompson, Treas., Toronto, 1,735,73; Halifax, Mr. and Mrs. D. M. Owen, 50, 1,785 73

## TURKEY.

*West Harpoot.*—Women's Soc., 4 80

Donations, \$15,963 88  
Buildings, 1,278 54  
Specials, 460 00  
Legacies, 2,586 46

Total, \$20,288 88

## TOTAL FROM OCT. 18, 1910 TO JUNE 18, 1911.

Donations, \$74,388 12  
Buildings, 26,797 94  
Specials, 1,621 98  
Legacies, 16,886 69

Total, \$119,694 63

## SUSAN RHODA CUTLER FUND.

Gift of Deceased Friend, 500 00

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**Editor Pacific Department in Life and Light,**

MRS. J. K. McLEAN.

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## HE HATH MADE OF ONE BLOOD ALL NATIONS

BY DR. SUSAN B. TALMON

The Angel of Life had come, lighting all with solemn glory, and left a precious bit of humanity. With glad hearts we thanked God for his gift. Then swiftly there followed the Angel of Death and spread his black wings low above us and for days we could see little for the shade they cast. Then the Father put forth his gracious hand and led the somber guest away. With deepened joy we looked up and thanked God for his double gift.

My study seemed unusually quiet. The familiar pictures and books had a strange look, and the fragrance of the violets blooming in the window seemed to speak of days long past. The little clock on the mantle ticked off the passing seconds. Could it really be less than a week since I sat there last? So many things can happen in a week!

There was a gentle tap at the door and a subdued voice asked, "Can the doctor reckon accounts with me now?" The voice seemed hardly to belong to the stalwart young fellow who stood in the doorway. "Come in," I said, "you had a hard trip. When they told me that it was you who had gone I was glad for I knew you would do what we could not expect of a stranger. Tell me about it."

This is the story he told: "At first I didn't think of going. Miss Ellis said, 'You must find some one to go for Dr. Keator. He must go fast. My sister is very, very ill.' When I heard that word my heart stood still. I could not think of anyone to get. Then she said, 'Can't you go yourself?' and I said, 'I will.' Our carts were all away and it is hard to hire. No one likes to have his animals go on a trip like that, especially when the roads are all snow and ice. I went to Mr. Li because

he is a church member. He said, 'Take my mule and if you ride him to death it does not matter, if only we save the teacher mother.' That mule! Well I can't tell you what he was like. I was glad to get him, of course, but he was so old and bony and slow. When he went fast he went hump, hump, hump, and when he went slow he just wiggled from side to side. I would stay on his back as long as I could stand it and then get off and run awhile. Oh, he was better than nothing, but he was so slow. It seemed as if I was praying all the time. You know there are sometimes when you just have to pray. When I was at home and the church members came to talk about the Bible I had to study my Bible a good deal and pray. But since I have been here, mopping floors or cooking, it hasn't seemed necessary to pray so much. Sometimes I hardly pray all day except to say a few sentences when I go to bed at night. But sometimes you have to pray. That time when I was called home and thought my mother was ill I prayed on the road all day. It was just so this trip, I couldn't keep from praying. It was dark when I got to Chiu Cheng, and at the chapel they told me I had better stay all night because the road from there on is hard to keep and then too at the close of the year there are apt to be robbers. But when I thought of Mrs. Ellis and how good she has always been to me, of how she asked the pastor to lend me some money when my father died so I wouldn't have to sell my land, I just had to go on. I left the mule so he could rest and have something to eat and so he wouldn't get stolen if there were robbers. I knew if I didn't have anything for them to steal they wouldn't touch me. At the chapel they got a man who knew the road to go with me. I had to pay him a lot (two days' wages) but I couldn't have found the road without him. As it was we missed it a little and came into Pang-Chuang from the northwest. We got there about midnight. Dr. Keator had been having some very sick patients just as you have had, and she hadn't been to bed for two nights. Mrs. He, who was the sickest, had died about ten minutes before we got there. Dr. Keator hadn't gone home yet. She said she would be ready to start back with me in two hours. The Pang-Chuang carts were all out like ours, and in the village we couldn't hire so Dr. Keator said she would come on a donkey. Carts go slower any way. The donkey was such a little fellow that I was afraid he couldn't stand it. After we left Chiu Ch'eng she tried my mule for a few miles but he was too hard riding. We tried to get a cart at the place we stopped for dinner, but they wanted three prices and so we came on. Fifteen miles out we had to stop to rest and there we were able to hire a wheelbarrow and two men, so the doctor had a chance to rest a little more than if she had been on the donkey. It got dark when we were still several miles out. Those last miles were long ones. When



finally we came around the corner of the city wall and could see the lights in the foreign houses I felt a great fear and didn't dare to look. I just prayed in my heart all the time. And then I couldn't keep from looking and I stood up on the mule's back so I could see better, and there was a light in Mrs. Ellis' window and I knew she was alive. Oh, you needn't thank me. It was nothing. I was glad to go. Here are my accounts."

Again I sat alone in my quiet room. The air was full of a sweeter fragrance than that breathed by the violets, the fragrance of the love of these to whom the Lord has sent us. And the stillness was full of voices chanting a glad hymn of thanksgiving and praise to him who is the Author and Preserver of life: thanksgiving for the frail baby life given and for the dear, strong life restored. The praise went on gathering in its circle these among whom we work, and rose in thanksgiving that to so many his life has come sweeping away distinctions of station and race and making us all one family in him. Then mingled with the song of thanksgiving and praise there rose a prayer of longing for more of the Spirit's power in making known his wondrous message of life, abundant life, eternal life, the gift of Jesus Christ.

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## EARLY IMPRESSIONS OF PAOTING-FU

BY MRS. C. J. KING

My first impressions were received about seven years ago soon after the Boxer trouble when I visited Miss Jones and Mrs. Perkins, that dear woman who makes light of her affliction in the loss of her feet, and who quite recently has written of giving an address, she being home on furlough. At that time, on the Chinese New Year or thereabouts, the Perkins family, Miss Jones and I took a walk to the west gate of the broad city wall, this being allowed about once a year at the Chinese New Year. I suggested repeating it this year to Miss Phelps, our newcomer, but Miss Chapin, whom we call captain, thought that the fact of so many soldiers being in the city would be an objection to making the attempt. This city is now a military center.

The compound here is abundantly roomy for our needs and has three good dwelling houses, occupied as follows: Mr. McCann and family in the south house. At the north end near the gate is the largest occupied by Mr. and Mrs. Aiken. The third house known as the south, heretofore occupied by the Perkins family but now by the Misses Chapin, Phelps and myself. It is homelike and pleasant, with a window conservatory where we have plants blooming, giving their cheer in return for the warmth our dining room supplies. Miss Chapin is responsible for this cheer and tends them and loves them with an ardor second only to that she manifests toward the schoolgirls. She has charge of both the girls' school and the boys' primary. She is touring in the country often from a few days to several weeks. In some places they are asking for station classes, one of which she has held for a month.

A very sad case recently came to our knowledge. A wife of one of the colporters and a mother of six children came to see a doctor and Miss Chapin took her over to the Presbyterian Mission. Two doctors examined her and pronounced it cancer and said that an operation would only hasten her death. They gave her a year to live. She took it calmly and on the way back said to Miss Chapin, "The Christian has no need to fear death, but I cannot help thinking of my children." The youngest is under one year of age. She has two girls in the Union School at the West Suburb and one is particularly bright, a dear unselfish disposition. Her parents are poor and we hope to keep her in school as Miss Jones has been helping her. The eldest son is anxious to get an education and has been tending the Presbyterian school at Shun te fu, because it was nearer to their home and so less expensive to reach, but when the mother came up to see the doctor he had to stay with the younger children. We hear that he is bright but not advanced because his privileges have been few. His parents, both Christians, are eager for him to have school advantages but are unable to assist him.

The church here is a very neat structure both inside and out and comfortable from a Chinese standpoint, capable of seating several hundred, but we are now without a pastor. The martyrs of 1900 lie in the churchyard and more than twenty stones mark the graves of Chinese and missionaries alike. This yard has a neat fence around it and is set off thereby from the church itself, making the graves a little less prominent than they were before their removal from our compound.

The girls' school is taught by Mrs. Yang, a little body, but capable and full of humor; her pretty and attractive assistant is admired by all; she is young and very efficient.

## WOMAN'S BOARD OF THE PACIFIC

*Receipts for May, 1911.*

MISS MARY C. McCLEES, Treasurer, 57 Monte Vista Ave., Oakland, Cal.

Personal Gift ("Special" for piano for Foochow Kindergarten),	300 00	Special from Claremont, Hathaway Club, for a Bible Woman, Fen Chow, China, care of Dr. Watson,	25 00
CALIFORNIA.		OREGON.	
<i>Northern California Branch.</i> —Mrs. E. V. Krick, Treas., 3073 Bateman St., So. Berkeley. Benecia, 3, Ben., First, 28.50; Campbell, 20; Eureka, 10; Little Shasta, 5; Oakland, First, 123.95. Plymouth (C. R., 11), 26, Pilgrim, C. R., 8 85, Market St. (C. R., 30 cts.), 5.30, Fourth, C. R., 3.18; Oroville, 8.40; Palo Alto, 45.75; Saratoga, 15; San Francisco, First, 45, Plymouth, 26.70, Park, 5; Soquel, 10; Sunnyvale, 14.70. Less expenses, 8.58,	404 33	<i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas., 421 W. Park St., Portland. April 18; To Forest Grove S. S., Th. Off., April 20; To Ashland, S. S., Easter Th. Off.,	28 00 5 00
<i>Southern California Branch.</i> —Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, S. S., 19.17; Los Angeles, First, Inter, C. E., 20; Pasadena, West Side, W. S., 75; Redlands, W. S., 12; Santa Barbara, W. S., 12; San Diego, First, W. S., 49, Logan Heights, W. S., 7,	194 17	April 27; To Portland, First, Aux., Easter Th. Off., 111.88, First, Aux., 26.47. May 3; First, Aux., 10, May 6; To Beanston, Mrs. Cady's S. S. Cl., May 6; To Ashland, India Sch'p,	148 35 5 00 5 00
		WASHINGTON.	
		<i>Washington Branch.</i> —Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Bellingham, Mrs. C. S. Teel, for Brousa Sch'p, 8.80; Seattle, Plymouth, 35, West, 5; Sylvan, 5,	191 35 53 80

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## OUR WORK IN FENCHOW-FU, SHANSI, CHINA

BY GERTRUDE CHANEY

You can hardly know how the thought that next year we should have a home has helped us, as we have constantly been facing the problem of where we could lodge the church women as they come in for a day or so at a time for a little teaching and inspiration.

Dr. Watson has had to refuse numbers of women who wanted to break off opium, and emergency medical cases because of no place suitable for their reception. And at this time when China is herself making such an effort against the curse of opium, it's hard not to be able to help even a little. But God has been very good to us in this work and now we can look ahead to the time when the prayers of these faithful, trusting Christians here shall be answered and their Chinese women be given a chance to know Jesus. Your work and prayers have not been vain and we are more grateful than we can tell to be sharers with you in this work. Not alone the gifts for the school and the place for women's work have filled our cups to overflowing with joy, but the gift whereby this year we can build a church that will on Sunday accommodate them.

Not until I returned in the fall and sat for a Sunday service in their midst did I realize the greatness of that need. To sit in that ante-room with fifty women and children and try to listen to the words of the preacher and be able to hear nothing was enough to make one's heart ache. The

women themselves not hearing, many of them turned to gossiping. This was true, of course, only of the women who were visiting, but the pity was that when their interest had been aroused to come, they could not be given some message for thought. And as I sat there and saw mothers with their babies, and saw them doing things that would make any true woman protest, I realized as never before what it means to have been born in a Christian land and have had a Christian mother. And to think their sins are the sins of ignorance! Chinese womanhood and motherhood has some lessons to learn that they can only be taught through the lives of the missionaries, because for so many ages they have been left untaught. But their response is true and though it may take long years, the seeds planted in the hearts of a few will count mightily.

You may remember Mr. Wang, of Pei Huei, who was saved from suicide by Dr. Atwood, and while here in the hospital accepted Jesus and has since been proving his love by his work. Last summer he gave to the church a place in his village for an opium refuge, boys' school, and place for Sunday service. He is doing all this that the people in his village may know Jesus.

Another example of the rising native interest was shown when Mr. Chang, in a town of about four hundred, offered a building, which he had repaired and whitewashed, to be used as an opium refuge and his services in caring for it this year without any salary.

Gifts like these from the Chinese are indeed like the widow's mite, for they are large gifts for men of their means.

Our good Mrs. How and Mrs. Lou visited about here in the villages before returning to Peking for the winter's study in the Bible training school. Our hearts are joyful in the anticipation of having Mrs. Lou with us as our first regularly trained Bible woman.

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## OUR CANTON GIRLS' SCHOOL

BY EDNA LOWREY

This last half year has been more peaceable and in general there has been better feeling among the pupils for each other than for some time previous. The class work also has been good with a few exceptions. The thing to be most deplored has been the lack of a spiritual leader. Of course they have had their Bible study every day and the teachers I think have been quite faithful but it looks as though historical facts have been

emphasized more than the spiritual teachings. Nearly all of the older girls are church members and most of the younger ones believe in Christianity. The pupils have carried on their Christian Endeavor Society without much outside help. Miss Mulliken and I attended one meeting when the girls were not expecting us and we were very much pleased with the way the girls took part. The leader was not one of the older girls either, but she conducted the meeting with seeming ease and with dignity.

I began the year with the hope that the school would not come to utter ruin. I am thankful to say that it is even in pretty good condition. If I had a good knowledge of the language it would be better I am sure. And if I understood Chinese characteristics and their point of view I would not make so many mistakes. I am learning by experience.

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## ERZROOM, TURKEY

BY EUNICE M. ATKINS

Your message, III John, verse second, has come quite home to me—because just the opposite wish is what I need—that my soul may prosper as much as bodily health and material prosperity. For God so endowed me with perfect health and a good constitution to start with, and then I was given so much of outdoor life and exercise as a child, that I do not know what it is to be sick or too tired. And as for my prosperity we have so much more than Christ ever had upon earth, surely have cause to be thankful, even if it doesn't include course dinners and steam heat and a private bath. I find that boarding with the girls and eating their simple food agrees with me; when there are thousands in the city huddled in their houses without any fire trying to keep warm, when the thermometer hasn't been above zero, Fahrenheit, for three months, one feels warm to have sufficient clothing and a little fire; and for my "private bath," I go to the Turkish bath here in the city. And I have the luxury of a horse of my own too, and we are free here to go wherever we like, alone, with perfect safety. How I do enjoy the galloping over the snow-covered plains, and up into the foothills of the mountains. So you see that if I can just look after my soul's welfare, as well as my physical being is cared for, I can feel that I am accomplishing God's will. I think that more than anything else, the missionaries need the prayers of those in the home land that they may not let the rush of work interfere with their devotional life.

Miss Uline, my new associate, is a treasure. She is working hard at the language, teaches three classes and four music pupils, and is generally useful. Our school is still growing. We ought to have three American teachers for the work instead of two, and as soon as another teacher can come for the school work, I want to give my time to touring, establishing village schools, etc.

THE OCTOBER CAMPAIGN

The winning of every woman in the local churches to a sympathetic consideration of the claims of the foreign field will mean the giving of much time, much prayer, and much careful thought on the part of the leaders of our Branches and local societies. It means, possibly, many discouragements along the way to the goal, for it means the facing of the greatest enemy to the speedy spread of the gospel,—the indifference of those in the home churches who bear the name of Christ.

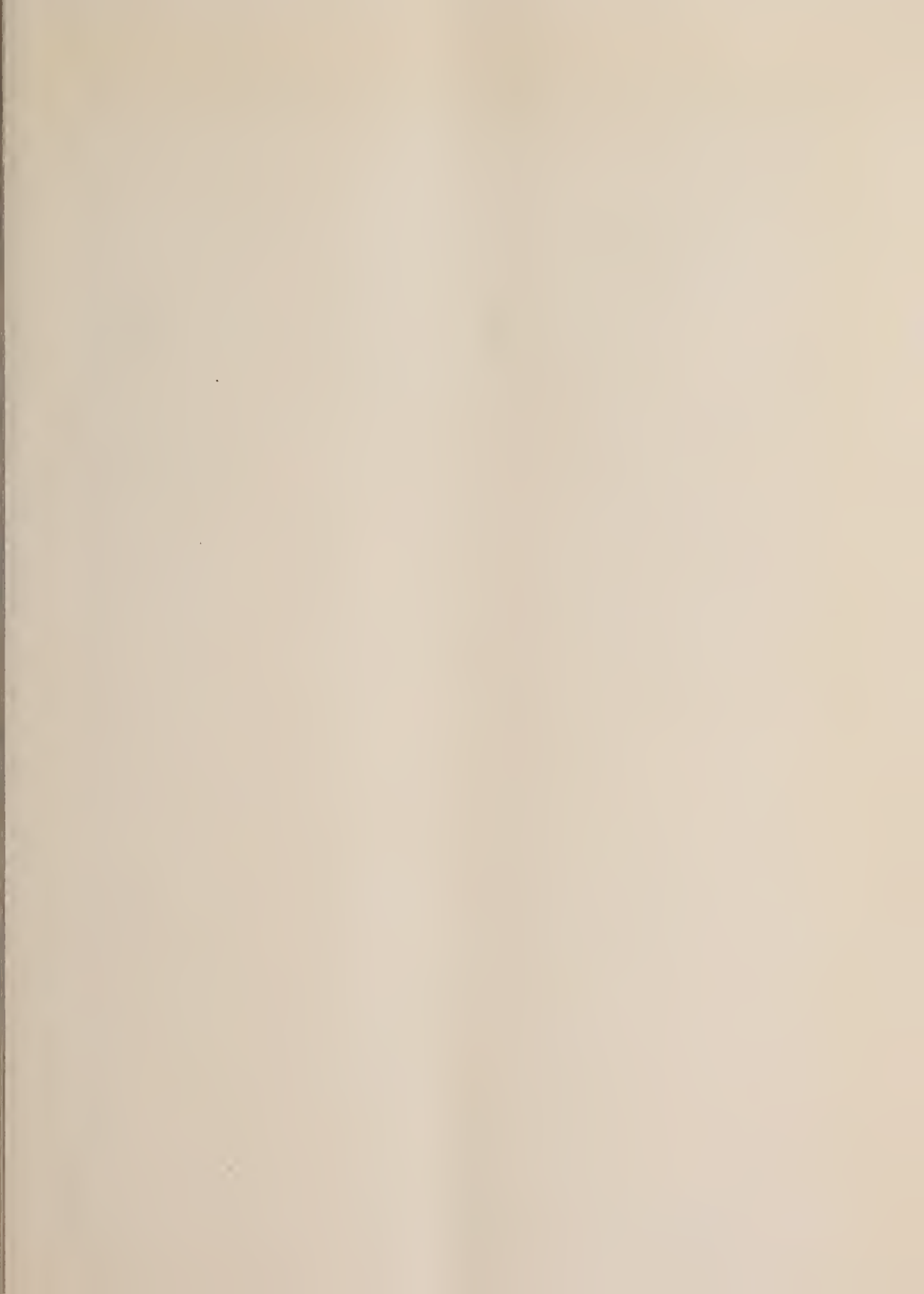
“Oh, matchless honor, all unsought,  
 High privilege surpassing thought,  
 That thou shouldst call *me*, Lord to be  
 Linked in such work, O God, with thee!  
 To carry out thy wondrous plan,  
 To bear thy message unto man;  
 In trust with Christ’s own word of grace,  
 To each soul of the human race.”

WOMAN’S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MAY 10, TO JUNE 10, 1911.

COLORADO . . . . .	\$261 90	GOLDEN JUBILEE FUND.	
ILLINOIS . . . . .	841 92	Receipts for the month . . . . .	\$414 56
INDIANA . . . . .	173 67	Previously acknowledged . . . . .	2,680 32
IOWA . . . . .	319 25	Total since October, 1910 . . . . .	\$3,094 88
KANSAS . . . . .	225 36	BUILDING FUND.	
MICHIGAN . . . . .	360 23	Receipts for the month . . . . .	\$203 70
MINNESOTA . . . . .	76 90	Previously acknowledged . . . . .	9,560 53
MISSOURI . . . . .	229 01	Total since October, 1910 . . . . .	\$9,794 23
NEBRASKA . . . . .	265 90	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	89 00	Receipts for the month . . . . .	\$185 00
OHIO . . . . .	397 86	Previously acknowledged . . . . .	532 89
SOUTH DAKOTA . . . . .	55 75	Total since October, 1910 . . . . .	\$717 89
WISCONSIN . . . . .	248 40	MISS FLORA STARR, Asst. Treas.	
WYOMING . . . . .	11 89		
MASSACHUSETTS . . . . .	500 00		
TENNESSEE . . . . .	15 59		
MISCELLANEOUS . . . . .	80		
Receipts for the month . . . . .	\$4,073 43	Receipts for the month . . . . .	\$185 00
Previously acknowledged . . . . .	40,846 95	Previously acknowledged . . . . .	532 89
Total since October, 1910 . . . . .	\$44,920 38	Total since October, 1910 . . . . .	\$717 89



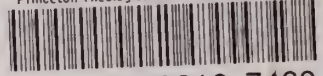
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